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Chronicle

Home News.—The treaties of peace with Austria, Hungary and Germany were ratified by the Senate of the United States on October 18 by a vote of 66 to 20 for the

Ratification of German Treaties Austria treaty, 66 to 20 for the German treaty, and 66 to 17 for the Hungarian treaty. Two Republican Senators, Borah and La Follette, voted against the treaties, and fourteen Democrats voted for it. As the final ballot gave only seven votes over the required two-thirds majority, it is clear that the ratification was due to the support of the Democrats. Had the Democratic Senators voted solidly against the treaties, they would have been rejected. Amendments were defeated by large majorities. Formal peace will be restored as soon as the ratifications of the United States and Germany have been exchanged in Berlin. Following this, diplomatic relations will be reestablished. It is expected that a supplementary commercial pact will be worked out at some later period, but in all probability this will be accomplished through diplomatic channels.

The failure of the Labor Board, at the recent conference in Chicago to effect a solution of the present railroad crisis

leaves the country in a state of serious apprehension, with the nationwide strike, announced for *The Railroad Strike* October 30, looming as a possibility, if not a probability. The situation in its main features is as follows: In 1920 the railroad employes made demands on the Labor Board, created by the Transportation act in that same year, for an increase in wages. In accordance with their wishes the Labor Board granted an increase, averaging about twenty-two per cent, which was to be retroactive to May 1. The railroads accepted the decision and with four exceptions acted on them. Two of the dissenting railroads afterwards conformed, a third ceased operation, and a fourth disputes its legality.

The following year, however, the railroads, alleging the impossibility of maintaining service, unless reductions were made in wages, applied to the Board for a cancelation of the entire increase. The reduction, which took effect on July 1, 1921, and is said to average about twelve per cent, was arranged on a sliding scale arranged on a basis of reductions in corresponding labor in other industries. The reduction ranged from a little more than six per cent for yardmasters up to more than twenty per cent for unskilled labor. The employes refused to acquiesce in this decision, but it was put into operation. Efforts to bring about a compromise failed.

The present crisis was precipitated by the announcement that the railroads intended to ask for a further reduction in wages of ten per cent, in order to meet the situation brought about by the general demand on the part of industry and agriculture for a reduction, varying from ten to twenty per cent, in freight rates for necessities. This proposed action was the occasion for the steps taken to call a strike involving something like 2,000,000 railroad employes. Their grievances comprise the proposed new reduction and the previous reduction, recently imposed conditions, and a general effort to wreck the unions. They allege that railroad employes were the last to receive an increase in wages and are the first to be reduced, they further complain that the employers disregard the decisions of the Labor Board, whereas the employes are obliged to observe them.

In order to avert the strike, which the representatives of the railroad unions threatened, the Labor Board summoned these representatives to a conference at Chicago, and proposed terms of settlement. These terms the heads of the unions refused to consider, and preparations for the strike proceeded. The Labor Board appealed to Presi-

dent Harding and received from him and the various departments of the Government the fullest assurances of complete support in its action. Accordingly the Board issued an announcement in which it cited the employers and employees to appear before the Labor Board at Chicago on October 26, for hearing as to the question whether they have violated or are violating Decision 147 of the Board and for a general hearing of the dispute. The Board further ordained that both parties to the dispute are to maintain the *status quo* on the properties of the railroads until after the hearing and the decision. The authority for the Board's action is based on the following section of the Esch-Cummins law:

The Labor Board in case it has reason to believe that any decision of the Labor Board or of an adjustment board is violated by any carrier or employee or subordinate official or organization thereof may upon its own motion after due notice and hearing to all persons directly interested in such violation, determine how in its opinion such violation has occurred and may make public its decision in such manner as it may determine.

It would appear to be likely that the strike, even if it should eventuate, will lack the magnitude threatened by the Brotherhoods. On October 24 only 400,000 out of the 2,000,000 railroad men were pledged to obey the call. Three-quarters of the men have decided through their representatives not to quit work.

Ireland.—On October 19, the Holy Father, Pope Benedict XV, sent this telegram to King George of Great Britain:

We rejoice in the resumption of the Anglo-Irish negotiations and pray to the Lord with all our hearts that he may bless them and grant to your Majesty great joy and the imperishable glory of bringing to an end the age-long dissension.

The King wired in reply:

I have received the message of your Holiness with much pleasure, and with all my heart I join in your prayer that the conference now sitting in London may achieve a permanent settlement of the troubles in Ireland and may initiate a new era of peace and happiness for my people.

On October 20 De Valera telegraphed as follows to the Pope:

Ireland's people have read your message to King George and appreciate your kindly interest in their welfare and the paternal regard suggesting it. They tender their gratitude.

They are confident that the ambiguities of King George's reply have not been misread by you or that you believe that the troubles are in Ireland or that Ireland's people owe allegiance to the British King.

Ireland's independence was formally proclaimed by the people's representatives and ratified by subsequent plebiscites. Britain's rulers have sought to impose their will on Ireland by brutal force and have endeavored to rob the people of the liberty which is their natural right by ancient heritage.

We long for peace and the friendship of the British people, but the people's constancy through persecution and martyrdom is proving the reality of the people's attachment to national freedom, and no consideration will ever induce them to abandon it.

The following day, October 21, Sinn Fein issued this statement:

Since the beginning of the negotiations the British Government has continued to make sinister misrepresentations of Ireland's case. Those who drafted the King's reply to the Pope knew the phrase "trouble in Ireland" was a dishonest description of the British war upon Irish liberties. It suggested that the troubles are among the Irish people and of their own seeking, which is false.

The Northeast Unionists, forming 20 per cent of the whole people, favor the British connection because for the last hundred years British Governments have given the minority rights and privileges of a majority, coercing the mass of the Irish people and maintaining the ascendancy of the minority.

Similarly those inserting the ambiguous reference to "my people" in the King's telegram were aware the words prejudged the whole question of Ireland's declared independence. Peace and friendship are impossible if every expression of good will of other countries is made a pretext for the British Government's misrepresentation of the issues between Ireland and Britain.

The British papers led by the *London Times* raised a great cry against De Valera. This was taken up by many New York papers, the note being held with great accuracy. The explanation of this last fact is probably found in this interesting item quoted by the *Ave Maria* of October 22 from an article on Lloyd George contributed to *La Revue Française* by a person who signs himself René Johannet:

It is not only at home that he disposes of a domesticated or tractable press: he owns, in every sense of the word, both journals and journalists in France and in the United States. Sometimes, even, his skill in handling them becomes too great. Thus, the other day, in order to convince the House of Commons most thoroughly of the incomparable benignity, the marvelous generosity of spirit, with which the Ministers of the Crown have been conducting the Irish negotiations, he cited extracts from French and American newspapers relative to the latest British proposals: all commending the charity, the conciliatory spirit, and the sovereign political mastery of David Lloyd George. The Irish, who have their own reasons for frowning upon these matters, verified the references. They were most accurate. The papers cited did express themselves in the terminology he attributed to them, but—at the moment when the Premier brandished these dispatches from New York and Paris, which brought him such laudatory and impartial views from editorial rooms, none of the journals involved had as yet appeared! How shall any one do battle with a man so rarely gifted with prescience and second sight?

The week's news of the Conference has been meager and suspicious. Much of it carried the odor of propaganda. The British were apparently striving hard to

score a point, for they threatened much, and Ulster rattled the saber ferociously. On October 21, the Central News of London issued this probably inspired statement:

If Mr. De Valera is counting on the Premier's anxiety to attend the Washington conference as a factor leading the Government to be more amenable to pressure, he is making a profound miscalculation. The Premier is not committed irrevocably to the journey to Washington, and the idea that he might be induced to lead a movement of surrender to the Sinn Fein in order that he may attend the Washington conference is scouted as utterly absurd.

Mr. De Valera's message to the Pope is regarded as an attempt to force peace, but there is danger of a rupture in the conference on Monday unless the Sinn Fein delegates in London disown the action of Mr. De Valera and the extremists for whom he speaks. In that case a general election would be precipitated for the Government to secure a new mandate to take whatever course toward Ireland is necessitated by new circumstances.

The next day, October 22, many of the leading London papers showed the influence of the person or persons who inspired the aforesaid statement, but despite all the pessimism displayed, friends of peace remained hopeful, feeling that the real crux has not as yet been revealed.

League of Nations.—One of the most perplexing of the problems confronting the League of Nations was settled on October 20, when the final settlement of the division of Upper Silesia was formally announced. It will be remembered that the Treaty of Versailles laid it down

as a principle that the division should be effected along the lines indicated by a plebiscite. After the population had actually voted, the commission appointed by the League found it impossible to reach an agreement, and as a result of the long delay both Germans and Poles resorted to armed occupation. France and England being divided in sympathy came very near a break over the matter, but a compromise was arranged and the determination of the boundaries was ultimately referred to the Council of the League. It is the Council's settlement of the question that has just been announced.

The official communique declares that the boundary line will follow the Oder River from Odenburg to Niebetschau, assigning twenty-two communes in this southern section to Germany and nineteen to Poland. The line then runs northeasterly in an irregular line as far as Hohenlinde; thence, running between Rossburg and Birkenheim, it turns northwestward as far as Lissau. Northwest of the latter place it follows the old frontier of the German Empire to a point where the latter reaches the frontier already established between Germany and Poland under Article 87 of the Treaty of Versailles.

Upper Silesia is thus divided into two almost equal parts. The economic unity of the territory is provided for by the establishment of a commission, consisting of two Germans, two Poles and a neutral chairman appointed by the League of Nations. This commission is to draw up a convention looking to the preservation of the economic unity of the industrial districts. The German railroads of both sections of the divided country are to be operated for the space of fifteen years with the same rates, private railroads are left unchanged. The German mark is to be the monetary standard, and the customs frontier is to coincide with the political frontier. All Germans living in the Polish section and all Poles living in the German section, who have reached the age of eighteen years are to be given two years in which to choose their nationality, and all inhabitants of the two sections are to be allowed to cross the frontier without formality until Polish legislation shall have been established. Poland will agree to

furnish to Germany, for fifteen years, a proportion of the coal products of the Polish section, determined according to the average business year between the years 1911 and 1913, and Germany will agree to furnish to Poland a proportion of the iron ore products on a similar basis. Raw products passing from one section to the other are to be duty free, and a reciprocal agreement is to be drawn up respecting electric and water supplies. In case of disputes not settled by the commission, points of difference may be referred by either nation to the League of Nations, and each country binds itself to observe the findings of the League.

The settlement is generally regarded as a victory for France and Italy as against England, since the latter country has been in sympathy with German aspirations throughout the controversy, whereas France has been solidly on the side of Poland.

Portugal.—Serious anti-government riots occurred in Lisbon, October 19, resulting in the murder of the Portuguese Premier, Antonio Granjo, of Machado dos Santos,

**The Government
Overthrown**

founder of the Portuguese Republic and once its President, and in the formation of a new cabinet. A Reuter's dispatch from Madrid to London reported that Jose Carlos Maia, former Minister of Marine and the Colonies, and Carlos Silva were also killed during the disturbances, and that Cunha Leal, former Minister of Finance, was wounded. According to dispatches from Lisbon to the Portuguese legation in London, Colonel Manuel Coelho heads the new Ministry, holding the portfolios of Premier and Minister of the Interior.

The occasion of the riots of October 19 was the closing of the well-known political rendezvous, the Cafe Brasileira. A clash ensued between the citizens and police in which soldiers and seamen from the Portuguese cruisers in the harbor, subsequently took part. The real causes are the economic depression and industrial stagnation of the country and the dissatisfaction of the vast majority of the people with the weakness and corruption of their leaders. It is not improbable that the movement may be backed by Manuelist agitators who look for a return of King Manuel and his restoration to the throne. Associated Press dispatches of October 22 stated that General Sousa Roxas, commanding the troops loyal to the Government driven from power was marching on Lisbon. This report came first in a brief dispatch from Vigo to the London Times.

Spain.—A change has taken place in the university system of the country. The Minister of Education, Señor Silio, recently inserted in the official *Gaceta* a royal decree of momentous import. It does away with the State control of university education, which has prevailed in Spain for seventy years. The universities are henceforward liberated from the yoke of the State, which greatly impeded

**University
Autonomy**

their progress. They are now autonomous and can regulate their own destinies. As far back as May, 1919, while the present Premier, Señor Antonio Maura, was at the head of the Government, Señor Silio had given notice of this "revolution" in education. He then authorized the universities to draw up their own statutes and charters. The universities had gladly accepted. The plan contemplated by the Minister of Education gave full power to the universities to follow lines marked out in his new reforms without any interference from Parliament. Unfortunately, Parliament interfered and held up the matter. Returned to office in the new Maura Cabinet, Señor Silio again took up the question, and now the universities are empowered to put into effect the charters and statutes which they had already drawn up. If certain financial questions required by the new state of affairs can be settled by the Cortes early in the coming session, it is not improbable that the new charters may be in operation before the end of the year.

The new system allows the greatest freedom to the universities in the choice of their professors and the selection of their programs. The State, however, lays down a minimum-educational requirement which must be adhered to. Studies for the doctorate, hitherto reserved to the Central University of Madrid, may now be pursued in all provincial universities, a result, which, it is hoped, will give new life to these institutions.

Russia.—Returning to Riga on October 17 after a journey of inspection through the famine district, Colonel William N. Haskell, head of the American Relief Administration, published a report of his observations. He reckons that the expenditure of \$50,000,000, or about what only one day of war cost the Allies, will practically save Russia from the effects of the famine. That sum would pay for 2,000 tons of food daily. Summing up the results of his trip Colonel Haskell says:

(1) Serious and widespread famine exists in the Volga Basin and to the east thereof. (2) This famine is due primarily to the drought of the past summer. Whatever has been requisitioned by the Soviet Government or Red and White Armies there would have been nothing in the nature of serious starvation danger had not the drought occurred. (3) The crisis in the famine will not be reached before the first of next year. (4) Seventy-five per cent of the people affected can be reached with the transport available in Russia. (5) From the best available reports after discounting exaggeration and propaganda, it is believed that around 15,000,000 people are affected by the famine. (6) The population is not uniformly affected and a considerable number of the 15,000,000 can obtain food sufficient to sustain life. (7) The order of urgency for relief is first, food; second, medical supplies, and third, clothing. (8) In addition to the present relief the most crying need is a program of adult feeding. (9) This program should be limited to cereals. (10) To carry out a reasonable adult food program it is estimated that the requirements amount to 5,000,000 pounds of cereals daily. (11) The Soviet Government is unable to accomplish relief without outside aid.

Colonel Haskell found the Soviet authorities anxious to cooperate with the Relief Administration.

The attitude of Europe, however, toward starving Russia is decidedly cold, if not hostile. The strong protest made by Dr. Nansen against the shelving of the relief question by the Assembly of the League of Nations at Geneva has been printed entire by the *Manchester Guardian*. He branded as a lie the assertion that the Soviet had looted Mr. Hoover's first relief trains. Meeting the charge that the 5,000,000 pounds for which he appealed would be used to help the Soviet Government, Dr. Nansen asked, "Is there any member of this Assembly who is prepared to say that rather than help the Soviet Government he will allow 20,000,000 people to starve to death?" There was one delegate, a Serb, who said that. Dr. Nansen continued:

Is it possible that Europe can sit quietly and do nothing to bring that food over and save the people on the other side? I consider that to be impossible. I feel convinced that the people of Europe will compel the Governments to reverse their decision. I believe that the greater number of those Governments which are represented in this room today will join the ranks of the few that have already acted. For let me remind you that a number of smaller governments are already giving help to relieve the famine in Russia. If they only sacrificed the cost of half a battalion of troops alone they would be able to find the money. They cannot do it? Then let them say so frankly, but do not let them go on summoning committees and conferences and discussing day after day and month after month while people are dying.

The mandate I received from the Conference, for which I act, is to go on appealing to the Governments of the world. I shall go on, and try to rouse the countries of Europe to avert the greatest horror in history, and I believe whatever this Assembly may decide, we shall be able to do something to alleviate the dire distress which exists. But it is a terrible race we are running with the Russian winter, which is already silently and persistently approaching from the north. Soon will the waters of Russia be frozen. Soon will transport be hampered by frozen snow. Shall we allow winter to silence for ever those millions of voices which are crying out to us for help? There is still time, but there is not much time left.

Do try and imagine what it will be when the Russian winter sets in in earnest, and try and realize what it means when no food is left and the whole population is wandering through a barren land in search of food; men, women and children dropping dead by thousands in the frozen snow in Russia. Try and realize what this means. If you have ever known what it is to fight against hunger and to fight against the ghastly forces of winter you will realize what it means and understand what the situation will be. I am confident you cannot sit still and answer with a cold heart that you are sorry and cannot help.

In the name of humanity, in the name of everything noble and sacred, I appeal to you who have women and children of your own to consider what it means to see women and children perishing by the million. In this place I appeal to the Governments, to the peoples of Europe, to the whole world, for their help. Hasten the act before it is too late to repent.

But whatever has been thus far done by Europeans to help the starving Russians has been achieved for the most part by private enterprises.

Hope in the Cancer Problem

JAMES J. WALSH, M.D., PH.D.

NOTHING more interesting and encouraging has developed in recent years than the work of the Society for the Prevention of Tuberculosis and the American Society for the Control of Cancer. True, modern medicine has not yet succeeded in discovering the cause of cancer and as a consequence cannot proceed directly to its suppression. However, in spite of this unfortunate lacuna in our knowledge, the beginning at least of successful warfare with cancer has been made. The American Society for the Control of Cancer does not hesitate to announce in a recent bulletin that it is of the highest significance that the increase of the death-rate from cancer has been arrested. Since 1916 cancer mortality has remained practically stationary with only minor fluctuations. As the disease had reached a stage where it was known to be taking away at least 100,000 persons every year in this country and probably 1,500,000 throughout the world, it is easy to understand how significant this announcement is.

For the most discouraging element in our knowledge of cancer was the fact that while the mortality from all the infectious diseases and most of the other ills of mankind had been decreasing, that from cancer had at least apparently been on the increase. Not only were more cancer deaths reported every year, but more in proportion to the population, until the situation became alarming. It is probably true that most of this was due to the growing knowledge of cancer and the ability of physicians to recognize the disease better than before. A generation ago a great many deaths really due to cancer were attributed to terminal stages of the disease, such as intercurrent pneumonia, liver diseases and stomach troubles, and so on. Even discounting this element in the problem, however, it seemed to good authorities that there had been a real increase in cancer all during the twentieth century down to the Great War. The disease seemed to be mocking the best efforts of modern medicine and to be proclaiming the negative value of human knowledge to prevent suffering and lengthen life.

This increase in cancer mortality was usually attributed and probably with a great deal of reasonableness to the fact that modern hygiene and sanitation by lessening the contagious and infectious diseases kept people alive to older years, during which there was an increased liability to death from cancer. For cancer is typically a disease of the involution of life occurring when the tissues are gradually lessening or actually giving up their functions. Every additional year of life, particularly after forty, adds distinctly to the possibility of death by cancer, for, while it

may occur in younger years, cancer is typically an affection of the after-middle-life period.

It is easy to understand then how much reason there is for congratulation in the definite announcement on the part of those who have been carefully following and collecting the statistics of the disease that for five years there has been surely no increase in mortality from this disease.

The cause of this very gratifying cessation of the forward progress of humanity's most serious scourge seems to be clear. It is particularly during this last ten years that a strenuous campaign of publicity with regard to cancer has been carried on. The status of the disease was so discouraging, its mortality so high, the outlook so hopeless, that there had come to be something of a conspiracy of silence with regard to the affection. It was not mentioned unless in connection with someone actually afflicted, and to talk about the subject was considered highly unsocial. The result was a very general ignorance with regard to the affection, and most people knew only some of the hideous effects of its later stages. This was extremely unfortunate, for it led a great many people to neglect the preliminary symptoms of the disease at a time when cure is ever so much more possible and even probable than later on, when the progress of the disease makes cure almost an impossibility.

What the American Society for the Control of Cancer has particularly accomplished is the spread of such information with regard to the disease as leads people to apply early for relief from it, by the proper treatment of initial symptoms.

What is needed now is more information and prompt action. A physician should be consulted immediately. Any suspicious symptoms, as for instance, a small lump of any kind that has a tendency to grow, or any unusual abdominal symptom that persists in spite of treatment, should lead to a definite investigation of the possibility of cancer. It must not be forgotten that while cancer is more particularly a disease of the later years of life, it may occur well before middle life and true cancer has been found at even younger years. Such advice will, of course, lead many people to imagine they have cancer when they have not, but it is ever so much more important to be sure than to be sorry.

There is very definite cause for rejoicing over the fact that cancer mortality is at a standstill. That is surely a prelude to a definite decrease of deaths from the affection, if the policy of having early symptoms treated is followed out faithfully. Because of the campaign of information which has initiated the new policy more than one-half of

those properly treated for cancer, are known to survive for ten years or more and the great majority of them then die of other diseases. Indeed, the mortality of the disease still remains so high, mainly because there are so many who refuse to face the issue and apply for treatment lest they should be told that they are suffering from cancer. They allow their cancer to drift into a condition where it is much less amenable to treatment or absolutely incurable. The rule in tuberculosis is now that "tuberculosis takes only the quitters," that is those who have not the will power to go at once and see about their disease and then bravely set about the fulfilment of the treatment.

Very probably the same thing will prove true of cancer in the course of the next generation. The American Society for the Control of Cancer which brings the consoling

message of the stationary death-rate for the past five years announces a special campaign for the diffusion of information with regard to the disease. It proposes that the week from October 30 to November 5 shall be made an occasion for helping on this campaign. Educators particularly are invited to be sympathetic toward this movement for the sake of the immense saving in life and suffering it may affect. The very word cancer has been deterring in the past but the only hope of overcoming the disease is to face it bravely, and, knowing all there is to be known, take the precautions that are necessary. Great good has undoubtedly been accomplished in this way already and greater things may be looked forward to with confidence. The subject is so important as to deserve the attention of all those who have the good of humanity at heart.

Race-Suicide and Dr. Bell

ANTHONY M. BENEDIK, D.D.

WE had opined that it was the inalienable property of the Jesuits to defend the principle, that the excellence of the end intended justified the use of means of whatever kind—that a good end justifies bad means. But Dr. Alexander Graham Bell, the famous inventor of the telephone, usurps that privilege unto himself when, in a recent number of the *Journal of Heredity*, he suggests a new point of view on the race-suicide problem.

Some people, he says, love little children and desire to have them; others look upon them as nuisances, perhaps necessary evils for the continuance of the race, but evils nevertheless. Well, let those people who desire children have them, and those who do not want them be without them, and the race-suicide evil will cure itself. For the desire for offspring is an inheritable characteristic; and, therefore, the children of those parents who desire offspring will inherit that desire; and, those people who dislike children, having no children, there will be no one to inherit that distaste, and so the prejudice against the bringing of children into the world will kill itself.

This theory sounds very interesting, does it not? It means, of course, that the population of the world would decrease for the time-being, until those opposed to parenthood would be eradicated. But there are certain vital objections to it. First of all, the race-suicide evil is a moral, not a physical, condition. The desire for offspring, the sex-impulse, it is true, is a physical characteristic, descending from one generation to another, more or less marked, as circumstances determine. But race-suicide and birth-control mean a full indulgence of this physical inclination, combined with a refusal to bear whatever obligations and hardships go naturally with it. And that condition is not transmitted from one generation to the next through heredity, but results from the collapse of the

moral sense of the individual or the State. Else, how did the condition ever take its beginning? And children belonging to large families, seeing how easy are the circumstances of those wedded couples who refuse the part allotted to them by God, instead of following the lead of their parents, will fall in line with the others, that they, too, may have their full share of this world's pleasures.

Then, too, this theory of Dr. Bell's is immoral, because it suggests the permission of evil, the commission of sin, that a good result may follow, and the good result is very uncertain, at that.

The Catholic doctrine still insists that the only way is to be honest with God, with man, and with that soul which God has destined for His service through the instrumentality of the wedded pair. He has told us to consider the lilies of the field, the birds of the air, they do the bidding of their Master without regard for themselves, and we find them in the full array of temporal glory and wealth.

To a writer who asserts that some kind of birth-control is necessary, because housing is so scarce nowadays, Gilbert K. Chesterton answers in this wise:

Consider that simple sentence and you will see what is the matter with the modern mind. I do not mean the growth of immorality; I mean the genesis of gibbering idiocy. There are ten little boys whom you wish to provide with ten top-hats; and you find there are only eight top-hats. To a simple mind it would seem not impossible to make two more hats; to find out whose business it is to make hats, and induce him to make hats; to agitate against an absurd delay in delivering hats; to punish anybody who has promised hats and failed to provide hats. The modern mind is that which says that if we only cut off the heads of two of the little boys, they will not want hats; and then the hats will exactly go round. The suggestion that heads are rather more important than hats is dismissed as a piece of mystical metaphysics. The assertion that hats were made for heads, and not heads for hats

savors of antiquated dogma. The musty text which says that the body is more than raiment; the popular prejudice which would prefer the lives of boys to the mathematical arrangement of hats; all these things are alike to be ignored. The logic of enlightenment is merciless; and we duly summon the headsman to disguise the deficiencies of the latter. For it makes very little difference to the logic of the thing, that we are talking of houses and not of hats. . . . The fundamental fallacy remains the same; that we are beginning at the wrong end, because we have never troubled to consider at what end to begin.

Governor Miller of New York recently signed a bill which makes it a misdemeanor for landlords to refuse to rent apartments to families with children, thus children regain, in that State, equal rights with dogs, cats, and other pets. Whether that quite general attitude of landlordism is a cause or merely an accompanying circumstance of the race-suicide movement, it is certainly culpable, and it is hard to see how those landlords who refuse to lease their properties to families having children can avoid being participants in the crime of those who practise birth-control.

The evil results of this practise are almost innumerable. One is that it degrades the conjugal love existing between husband and wife, for they naturally come to look upon their wedded state as a means of affording them sensual gratification, rather than as a means of serving God by bringing children into the world.

And then, as mentioned before, it increases the love of ease and luxury, and therefore weakens the will and the capacity for self-denial and mortification, which is a necessary condition for rendering faithful service to God. But the effect which strikes the State more potently than any, is that practises of this kind have led to the downfall of every great nation since the beginning of time. The glory of Rome was dimmed in this wise; the present-day case of France is known to all; and the United States is threatened with this same peril. It is hard to know just how general the practise of birth-control is, until you have consulted persons in a position to know from every part of the country. Girls of fourteen and fifteen know just as much about the subject as adults; and yet the proponents of birth-control are not satisfied; they want a national bureau established to disseminate information throughout the whole land, that no one may be deprived of the advantages resulting from this knowledge.

Meanwhile, the bodies of reform in the country are engaged in the uprooting of other great and tremendous perils. They have succeeded in enacting legislation against the use of any beverage that cheers and warms the spirit, and now they are even checking up the quantity of hair tonic, Florida water and other such toilet preparations on stock in drug stores, in order that no drink of undue alcoholic content may find its way to the bosom of the wayward human being. They are endeavoring to put the silencer, the clamp, the lid, and all other such air-tight appliances on the Lord's Day, that the tired workingman may get rested, willy-nilly, for another week's slaving in

the mills and factories. Another vicious vice which they have set their minds on suppressing is the execrable use of the noxious tobacco weed for smoking purposes—this habit, you know, wastes I don't know how many millions of dollars and billions of calories of brain-power annually. And then those vicious sports, boxing, football, games of that ilk—ugh! No wonder they're trying to legislate those out of existence!

And yet, somehow, I wonder! The divorce peril, the race-suicide evil, the greed for ill-gotten gold, things like these the reformers touch not. And these things it is which harm the soul. Abolishing the use of alcoholic drinks and of tobacco, putting the blue laws into effect, suppressing all rough sports, may make a cleaner, more sanitary, more hygienic, a quieter world. And yet there keep recurring to mind those words of the Master of mankind, "What doth it profit a man if he gain the world and suffer the loss of his soul?" What worthy exchange can a man make for his soul?

Unemployment Insurance

ANTHONY J. BECK

THE national conference on unemployment recently estimated the number of persons out of work as 5,000,000, a mighty host larger than the army which our country mobilized during the World War! This figure includes 1,150,000 persons not employed in normal times because of labor turnover, seasonal work, shiftlessness, etc. But now that number is multiplied several times. With the surplus earnings of war-time used up or squandered and prices still much higher than before the war, millions of families will be on the verge of starvation by spring unless the much-heralded business boom comes soon.

Professor John R. Commons, of the University of Wisconsin, attributes extensive unemployment to over-inflation of credits. His theory, as outlined in an address at the recent National Conference of Catholic Charities in Milwaukee, is briefly this: Our great production of wealth is due to the credit system, and this is based on confidence in the future. The employer produces on a large scale confident that he can sell later on; and the banker grants him loans on the same assumption. "We might produce wealth without it (the credit system); but it would be hand-to-mouth production of wealth." The modern system of business, which we call capitalism, is based on the overthrow of feudalism by the industrial revolution and the establishment of two legal principles: the enforcement of contracts and the freedom of business. This system, says Commons, has furnished security to investments, but has failed to give the workman security of the job.

The credit system is responsible for the cycles of prosperity and depression. For more than a hundred years these business cycles have been going up and down on an average

of about every eight years. Every eighth year there is a period of inflation; prices rise, everybody is confident and over-confident; speculation over-reaches itself and the future looks more assuring than it turns out to be. Inevitably comes the collapse. Then hundreds of thousands of workingmen are laid off.

The cause of the present depression is the over-inflation of 1919. "Hence any device bearing upon the subject of preventing unemployment, must have some weight in preventing the over-expansion of business." "A complete remedy must go back to the control of credit through control of banking." The sales department of a manufacturing concern must therefore be subject to the production department, so that the management does not rush orders which cannot be delivered except by means of over-expansion with the consequent dismissal of employes. Production must be regulated by a more careful use of credit.

But the difficulty is to get the employer and especially the banker to forego temporary advantage for the returns accruing from an equalizing of employment and business. Professor Commons contends that this can be done through unemployment insurance. His theory is that the profit motive can be enlisted in the movement to stabilize business and prevent mushroom booms. His plan was embodied in the Huber bill, which was voted down in the last session of the Wisconsin Legislature because of an amendment including the farmer and small factory in its provisions.

This measure provides that when an employe who has had at least six months' work in the State during the year is discharged he shall be paid a dollar a day for a period of thirteen weeks, and the State shall receive an additional ten cents a day to cover cost of administration. The result is a possible liability of some ninety dollars for every man in case he is dismissed through no fault of his own. When an employer asks for credit to expand his plant the banker will make a survey of liabilities and assets. He will inquire what security the employer has that after rush orders are filled, he will be able to employ further his force or to pay that possible ninety dollars for every worker. The banker as well as the business man will find it to his interest to guard against over-expansion. Unemployment insurance, said Professor Commons, "induces the business man to make a profit or avoid a loss by efficient labor management." He contends that, with the Huber bill on the statute books, the employers would soon find it to their advantage to engage industrial engineers to find jobs for workers who are no longer needed and to put business on a more efficient basis all around. A leading manufacturer stated that, if the bill became law, he would not trust the State to find work for his men but would engage an expert to do this. The Huber bill is based on the idea that business men, not politicians, should manage unemployment insurance and find jobs. It provides for a mutual insurance company operated solely by the em-

ployers and supervised by the State. They would pay out the benefits exactly as they do under the Accident Compensation act.

To prove that stabilization of employment is feasible, Professor Commons cited the system of the Dennison Manufacturing Company, which has added 3,000 products to its regular line and has not laid off a single worker for many years. In the course of a speech in Washington he contended that security of employment is feasible, and Mr. Redfield, then Secretary of Commerce, endorsed his stand and stated that his plant had not dismissed a man for lack of work for thirty years.

While a new thing in the United States, unemployment insurance has been tried out in Europe. As inaugurated by the Canton of St. Gall in Switzerland, the system taxed the workers only for the necessary fund, and broke down in consequence. The city of Ghent in Belgium profited by the Swiss experience and added a new feature, an appropriation from the public treasury. This plan worked for a time but failed in recent years because only organized labor could take advantage of the State subsidy, and the unions used the system to advance their movement. England added a third feature, contributions by the employer, the insurance fund being made up thus: workers 40 per cent; employers 40 per cent; the State 20 per cent. Professor Commons thinks "that the industrial unrest in England and Denmark would before now have brought revolution, had it not been for this unemployment insurance. By taking note of the experience of these countries it is possible for America to improve upon their systems." Commons does not consider unemployment entirely preventable but holds that the insurance system would reduce it considerably.

Among the serious difficulties in the way of unemployment insurance is the raising of the funds. Because of the crushing burden of taxation the State's contribution should be little or nothing. Again workers with low wages should not and cannot contribute. To expect the employers alone to bear the new burden, seems unfair except in the case of those making excessive profits and paying inadequate wages. One solution of the problem might be to let the employers add the premium to the cost of their products. Assuming that a considerable portion of the cost of unemployment insurance were passed on to the consumer, would this not be less of an evil for the poorer section of the public than periodic unemployment on a large scale?

The American Association for Labor Legislation as well as the National Conference on Unemployment suggested public employment exchanges and the systematic distribution and rapid promotion of public works. Improvement of highways and of waterways such as the Mississippi River would alone give work to many tens of thousands and would repay the cost a hundredfold in better and cheaper transportation. During the war

Congress voted away billions in a few hours for foreign loans or aircraft and other things that never materialized. But now it cannot even persuade itself to spend a few hundred millions or a billion for public works that would really benefit the people who pay the bill anyhow. Then there is the abolition of seasonable unemployment by regulation of industry. Secretary Hoover plans the establishment of a Federal agency to stabilize business conditions in much the same way that the Federal Reserve has stabilized banking. All these proposals, to be generally successful, presuppose wholehearted cooperation by business and the placing of social welfare above profits. At best, they are, like unemployment insurance, an attempt to vulcanize a patch on our liberalistic system of industry. We really need a new tire. However, the best thing may be to patch up and run along till all the occupants of our industrial truck become convinced, through more "blowouts," that we must have that new tire.

Professor Commons says that one of the props of our

capitalistic system is "the freedom of business." Catholic economists contend that there is too much "freedom" because the religious revolution of the sixteenth century has injected into modern industry an extreme liberalism which makes the individual sole judge of his actions and knows little of social responsibility. Unemployment insurance or Mr. Hoover's proposed agency may hedge in this individualism by making it profitable to the employer to have more regard for his neighbor and for the commonwealth. But the guiding motive still is profit, selfishness. Enforced responsibility to the law and to the State is not enough. There must be social responsibility inspired by conscience and respect for God's law. And this implies a complete, even if gradual and peaceful, change in our economic structure. "As our industrial system grows," says Professor Commons, "we find that the wage earners who have no investments are becoming more and more a dominant part of the nation's population." The best means to enlist their willingness and interest is ownership.

Catholic Missions in India

A. M. VERSTRAETEN, S. J.

THERE is scarcely any subject on which there are so many and such divergent opinions as the missions of India. Between the idealism of the newly arrived missionary, sanguine that India will be converted to Christianity in less than a century, and the conservatism of the veteran laborer in this field who has lost most of his illusions, and to whom the East, with its miserable caste system, seems immovable, there can be found endless varieties of opinion. Yet all these may merely represent subjective views. What then are the objective facts? Here are two letters equally sincere, written by two missionaries belonging to the same mission, yet conveying diametrically opposite impressions. The first says:

Our Kesramal mission was started in the Gangpur, a native State, in 1908. The total number of converts is 22,000. There are sixty chapels, presided over by catechists, where Mass is said two or three times a year; there are seventy-four mission schools, or more. I have just received a letter from Father Floor, S. J., saying there is a movement of conversions here among the Ouraons, which we should try to keep up with God's grace. During my visit to the Far West, I have constituted and organized new centers, and started the building of twenty-five new chapels. I had over 1,000 communions, and 230 Baptisms; and the total number of conversions for the year is 2,000.

Surely that sounds like the "*Veni, vidi, vici*" of Caesar. But now comes the second letter, and it is like the lament of a Fabius Cunctator:

Catholic missionaries have been here for more than fifty years in the twenty-four *Pergannahs*, south of Calcutta. I cannot read the diary of my predecessors without admiring their persevering efforts for the conversion of these people.

They had some conversions in the beginning, but were much less successful in the latter years. At present the progress is so small that it is scarcely perceptible. I attribute our want of success chiefly to the dispositions of the pagans, and to the presence of several Protestant sects, of which you sometimes find four in the same village, besides our Catholic community.

What a contrast to the previous letter! And at first sight, what a puzzle to make the contents agree with each other! Then comes the reminiscences of St. Francis Xavier, and of his thousands and millions of converts. Of course our meager statistics of the present must compare unfavorably with those big figures of the past. No wonder the allegation is made, that the progress of mission work in India at present is insignificant, if compared with the progress of the past. Hence it is easy to go a step further, and to conclude that our modern missionaries and their methods are lacking in efficiency. And, as one must expect in such cases, some will even go so far as to say, that missionary work is at a standstill. If that were true, it would be simply discouraging. Fortunately it is not true.

The progress of our missions is not merely a matter of debate; it is a matter of capital importance, since it has a bearing on the morale of all those interested in the missions. Therefore it is worth while framing neatly, and discussing fairly, the chief issues of the question, in order to get at, and to vindicate, the truth. Is it true: first, that our missionary progress, at present, is at a standstill in India; secondly, that our progress in recent years was

much slower than in the previous years; thirdly, that our present results and methods compare so unfavorably with those of ancient times or that our Catholic missionaries would do well to learn a lesson from the Protestant methods of our time? I should wish to preface my answer by two or three general remarks.

The conversion of souls is primarily a Divine work; and we all know how, in the beginning of the Church, this Divine intervention was often made manifest through miracles. Yet as St. Gregory justly remarks: "A tree is only watered as long as it is tender, but when it has taken root it is left to climatic causes; and so, too, the work of evangelization in course of time was left to follow its natural course." This, however, will not prevent the Holy Ghost from sending, at times, over some countries a special wave of conversions, which reminds us of the marvels of Pentecost. Such a blessed wave can be noticed in Chotanagpor and other recent missions. That is the supernatural factor.

Yet, even from a natural standpoint, one time is more propitious, and one country more congenial than another, to the progress of conversions. A tribe or a caste isolated from modern civilization, and still living more or less in a patriarchal state, may well follow *en bloc*, the conversion of its chieftain or of its elders. This period will give us the key to explain, how the Ouraons, as stated in Father Floor's letter, are converted *en masse* in Kesramal. But once modern civilization has penetrated into a country, and people have begun reading newspapers, each one will then judge for himself; and conversions can only be made by individuals, or by families. In the first case, I would say that missionaries can fish with a net; in the latter, they must be contented with angling; and even then, they ought to be very particular about their baits! We have an example in that second letter, sent from South Calcutta, showing how difficult the work of conversions has become in this civilized centre.

Moreover, in the same country, there rise such occurrences as pestilence or famine, when charity will readily reap a rich harvest of conversions. An instance in point is the famine of the Punjab, a few years ago. But on the other hand, there may come—in fact since the Japanese War there has come—a national upheaval, when all that savors of the alien, must be boycotted; and *Swaradji* includes religion as a national asset, so that Christianity must be excluded. This is indeed a very critical position, of which most of our missionaries complain at present. It is only by considering all those factors together, by sifting and weighing all the vastly different circumstances, than one can safely interpret missionary statistics, and form a sound idea of the whole, and of the different parts of India, in regard to missionary progress as we are trying to do.

Here is a brief summary of the induction-process, followed by Father Hull. "I was fortunate," he says, "in having a complete set of the *Madras Directory* from the

year 1851 to 1921." Such was the starting point of his work. His first labor was to tabulate the growth of the Catholic population decade by decade, during the period of seventy years. The second step was to deduct, what we shall call the natural growth. I mean such growth of the population as might have been expected if there had been no conversions at all. This he calculated to be about eighty per cent per decade. This deduction made, he reached a balance, which as a rule may be regarded as the *increase by conversions*. He further compared his results with those obtained by the Apostolic Delegate of the East Indies. Here, then, are his figures:

Original figure in 1856.....	834,632	Catholics
Final " " 1921.....	2,304,846	"
Natural growth (65 years).....	555,420	"
Balance by conversions.....	913,799	"
Per year, conversions.....	14,058	"

Hence we conclude that during the period of sixty-five years the Catholic population increased three-fold, and the average number of conversions per year has been 14,000. This will dispose of the first issue. Catholic missions are not at a standstill!

Let us now divide the whole period into two equal parts, before and after the establishment of the Hierarchy in 1888.

Earlier Period (1856-88)		Later Period (1888-1921)	
In 1856.....	834,632 Catholics	In 1888.....	1,261,962 Catholics
In 1888.....	1,261,962 "	In 1921.....	2,304,846 "
Nat. growth 229,523	"	Nat. growth.....	347,039 "
By conver-		By conver-	
sions.....	179,807 "	sions.....	695,845 "
Per year...	6,180 "	Per year....	21,068 "

These figures clearly disprove the statement that the rate of missionary progress has declined in recent years. In point of fact, it has enormously increased, since the growth by conversions during the thirty-two years under the Hierarchy is *three and a half times* as great as it was during the thirty-two previous years; and in 1921, the number of conversions was 21,000. What then remains of the second issue? Naught.

I would add another consideration. If we take the number of priests working in India at a round figure of 2,500, we find that, as an average, every priest will have for his share at least ten conversions per year. I say "at least," because probably we could double the number. For in Father Hull's process we count only the conversions of those who are entered in, and remain on, the missionary's register, so as to increase the population. But how many infants are baptized, and how many dying adults converted, *in articulo mortis*, who will never increase the Catholic population on earth, but will undoubtedly increase the number of inhabitants of heaven! I shall give an example taken from my personal experience. In 1912 I administered 800 Baptisms during a time of epidemic; yet of these, 200 at the most, were to be found on my census of the following year, the rest had to be registered in heaven. Is this not a consoling prospect for our

missionaries? Although two-thirds of the missionary staff of India are engaged in parochial and educational work in order to keep on, and to strengthen the positions already acquired, there remains still at the end of every year a dividend of ten to twenty new conversions, which may be carried over to the credit of each missionary! Some further details of this subject we shall consider in another article.

The Gaelic Sagas

AUSTIN O'MALLEY, M.D.

THE Irish cycle of hero tales begins with "The Fate of the Children of Uisneach," and groups about the "*Tain Bo Chuailgne*." These sagas have epical qualities far superior to those in all other European epopees except the Greek—the Grecian epopees as Homer uses them are Celtic. "The Fate of the Children of Uisneach," or "*Deirdre*," as the tale often is called, is a carefully finished poem, but the numerous English versions are so poorly done, or they have so much interpolated matter, it is difficult to judge its exact worth from the English source alone. The oldest text of this saga is of the twelfth century in the "Book of Leinster." The "*Tain Bo Chuailgne*" (pronounced *Tawn Bo Hoo-iln-yeh*) itself existed in the seventh century; its material is much older. Windisch edited "*Deirdre*" in the "*Irische Texte*," and it may be found also in the "*Zeitschrift für Celtische Philologie*," ii, i, p. 142. A French version was made by De Jubainville, and we have numerous English translations and paraphrases in prose and verse, by Aubrey de Vere, Whitley Stokes, O'Curry, Hyde, Todhunter, Augusta Gregory, and others. Magnus Maclean ("Literature of the Celt," p. 147) gives a bibliography of the saga.

The Irish sagas are important because of the light they throw upon early Celtic history. The Celtic people were the chief race of middle Europe until the Romans absorbed Gaul and Spain, and most of modern Europe is built up on the ruins of the Celtic empire. The characteristic linguistic sounds in French are Celtic in origin, and Latin is a relatively modern form of the Oscan and Umbrian Celtic. Many of the fundamental words relating to law, government, war and locality in German are Celtic. Celtic was once spoken from Ireland to the Black Sea, and almost the sole survival of the early literary spirit of the great race that used it and deeply influenced Europe and the remainder of the world is to be found in the old Irish sagas. The Irish language kept nearer the early Celtic tongue than did the speech of any other people; and the ancient customs survived in Ireland long after complete change had come over the remainder of Celtic Europe except Wales, Brittany and the Scottish Highlands; the Scotch Highlander is, of course, altogether Irish in origin and speech. The clan system was in force in Ireland here and there down to 1651, and many of the deeds that appear in the earliest sagas were repeated as

late as the days of Elizabeth. Almost every typical Irish racial characteristic of today is attributed to the continental Celts in ancient Latin and Greek literature.

The chief Irish heroic tale, which deserves better than the "*Nibelungenlied*," or any other epic except the "*Iliad*" and "*Odyssey*," to be set among the epics of Europe is the "*Tain Bo Chuailgne*," the "Cattle Foray of Cuailgne." Cuailgne or Cooley is a district in Ulster into which Oilioll (*Ul-yul*) and Meadhbh (*Mayve*), the King and Queen of Connaught, led an army made up of men from the kingdoms of Connaught, Munster, Leinster, and Meath to carry off the Dun Bull of Cuailgne. In Meadhbh's service on this foray was the poet-king, Fergus mac Roigh, and about 1,500 Ulstermen, who had revolted against Conor mac Nessa after the murder of the children of Uisneach, as described in the saga of "*Deirdre*." Zimmer, De Jubainville, Hyde, and others think that Cuchulain, the hero of the "*Tain*," is an historical character, but he appears to be eponymous of the aboriginal Irish. One of the arguments for the authenticity of the Irish pedigrees is that no chieftain ever claimed descent from the great hero Cuchulain. Conor mac Nessa, Meadhbh and Oilioll are probably historical persons. In English literature Meadhbh has degenerated into the fairy queen Mab of "*Romeo and Juliet*." The authorship of the "*Tain*" is attributed to Fergus mac Roigh, and to St. Ciaran, but the poem is pagan and almost certainly existed as far back as the La Tène period.

The starting force of the "*Tain*" is decidedly Irish. One morning Queen Meadhbh and Oilioll the King awoke, and Oilioll was in a philosophic and complacent mood. He remarked: "It is what I am thinking, and it is a true saying—'Good is the wife of a good man.'"

Meadhbh assented to this obvious assertion, but she wanted to know the occasion for making it. He told her:

"I bring it to mind now because you are better today than the day I married you."

"Am I, indeed!" she remarked, with chin raised and eyes narrowed. "Troth, it is good I was before I ever had to do with you!"

Oilioll commented:

"How well we never heard of that, and never knew it until now."

In reprisal she descanted upon the excellence of herself and her family, of the men better than himself she had jilted to marry him, beneath her station, and she finally told him he was actually living on his wife's gear. The quarrel went on until they ordered an inventory of all their possessions; that each might show the other who was in the right; but this search resulted in a tie, except that the King had a bull, White-Horns, better than any Meadhbh could show. To offset this bull she sent an expedition to borrow the famous Dun Bull of Cuailgne from an Ulster chieftain named Daire.

Daire courteously offered to lend the messengers his

bull, but as these men were over their cups in the evening they informed him that he was a fine fellow, yet, if he had not been so polite, they would have taken the bull anyhow. Whereupon he naturally drove them out of his clan-lands without the bull. They went back to Meadhbh with an account of the unreasonableness of Daire; she called a hosting of all her tribes, and the war was on.

Until the great final battle the army of Meadhbh is held in check by a single hero of Ulster, Cuchulain of Muirthemne (*Coo-hoo-lin of Moo-rev-neh*). Cuchulain means the Hound of Culan, his original name was Setanta, son of Sualtach. When Setanta was a boy he had killed a monstrous hound that belonged to the armorer Culan. Sensitive justice and regard for obligation are characteristic of Setanta, and after he had destroyed Culan's hound he agreed to protect the smith. Unlike the ordinary heroes of the Celtic sagas, Cuchulain was a dark-complexioned man. Conor mac Nessa and Naoise (*Neesh-eh*), the eldest of the Sons of Uisneach, were the only other heroes not fair-haired; but Conor was of the original Irish race, not a Gael, and Cuchulain was his nephew. Like the heroes of Homer, who were Celts, the Gaelic men of the sagas are yellow-haired. There are numerous passages in the "*Tain*" that are Homeric in the fact, but they are survivals of continental traditions carried from the cradle of the Celtic race along the upper Danube. Cuchulain and the other heroes fight from chariots, and Cuchulain's horses are almost a counterpart of the horses of Achilles; before his last fight they act like the horses of Achilles in all but the speech. The name Achilles, by the way, is Celtic, not Greek; it means powerful. One of the praised virtues of the Irish hero is his kindness to his horses. Before the final battle his steed, the Great Grey of Macha, refused to take the yoke from the charioteer, and Cuchulain himself had to reproach the horse.

"Thou wert not wont, O Grey of Macha, thus to behave toward me."

Then the Grey of Macha came to him and let tears of blood fall on Cuchulain's feet, and they went out to death together. Like Areion, the horse of Adrastes of Thebes, which was the offspring of Poseidon, the Grey of Macha came from the sea.

Cuchulain's lament over Ferdiad, after the Fight in the Fôrd, reminds us of the Achilles and Patroclus; and Cuchulain from a hill at night gave forth a hero-cry which made Meadhbh's army turn its weapons on itself in panic; this is exactly like Achilles' shout from the trench. While he is fighting with Ferdiad in the ford Cuchulain is attacked by Mor Rigu, the goddess of war, and he wounds her as Diomedé wounds Ares (*"Iliad," v*). Again, like Achilles, Cuchulain's span of life is short. He rises to extreme fame and is killed before he is thirty years of age, and the Irish hero like the Grecian, always knew an early death was impending. The Greek notion of fate, too, is a characteristic of all the Irish sagas.

There is no direct plagiarism in these parallel passages.

The tradition in Keating's "*History of Ireland*" concerning the "Pharaoh of the Tower" and its confirmation in the nineteenth century is a curious addition to the opinion that the Homeric Grecian leaders and the Celts are of the same race. The decorations in the Newgrange *Tumulus* in Ireland are identical with those found in Mytelene. The continental Celts sent ambassadors to Alexander the Great, and they were his allies. He was himself a Nordic man. Four centuries before Christ Ephorus said: "The Celts observe the same customs as the Greeks." There was a slight literary communication between Greece and Ireland in early Christian times, and Siadel, known as Sedulius, who wrote the "*Carmen Paschale*" in the fifth century, finally made his home in Achaia, but these facts have no significance. The common notion of early Irish invasions of Gaul, from which a knowledge of Greek sagas might have come, are erroneous. Nial of the Nine Hostages was not killed on the banks of the Loire, as Irish historians say, copying from one another, but in northern Scotland, on the banks of the Lore. King Dathi was not slain by lightning in the Alps of Switzerland, but in the Grampian Hills in England. There is not the slightest trace in Gaulish history of an Irish invasion, and we have an enormous documentary source for Gaulish history. The old Irish called all mountains Alps. Alp is a Celtic word. Slieve Alp is the name of a mountain in the Barony of Erris in Mayo at the present day.

The direct plot of the "*Tain*" is interrupted near the beginning by a narration of the early deeds of Cuchulain. Fergus mac Roigh and others tell these deeds to Meadhbh, and the episode takes up about a fifth of the entire epic, like the long narrative of Aeneas at Carthage.

Throughout the Gaelic sagas are innumerable delicate Celtic forms of expression, resembling nothing found in the primitive literature of northern Europe. In the "*Wooing of Etain*," Midir tells her of the land of the Sidhe, Magh Mell, "an isle around which the sea-horses glisten," where "hair of crystal drips from the manes of the sea-waves," and the view is of "a fair country incomparable in its haze." Spring and Autumn blended make its weather, and "soft laughter is there and no sin." The last part of this phrase seems to be an interpolation by a Christian scribe. In the "*Jealousy of Emer*," Cuchulain's wife, the maiden Fand is "a tear that passes over the fire of the eye," and her character is in keeping with the exquisite beauty of this metaphor. There is often expression by suggestion, but as a rule we meet the Irish delight in detail. The description of Etain, the daughter of Etar, lord of the Riders of the Sidhe, when seen by Eochaidh Feidlech, is typical of this Celtic method of presentation:

A fair purple cloak she had, and a silver fringe to it, and a gold brooch; and she had on her a robe of green silk with a long hood embroidered in red gold, and wonderful clasps of gold and silver on her breasts and shoulders. The sunlight was on her and the gold and green silk were glistening. Two plaits of hair she

had, four locks in each plait, and a bead at the point of every lock, and the color of her hair was like yellow flags in summer, or like red gold after it is rubbed. Her soft hands were white as the snow of a single night, her eyes were blue as any blue flower, and her lips as red as the berries of the rowan tree; her body as white as the foam of a wave, and the sheen of the moon was in her face.

Strangely mingled in the Celtic epic and sagas are high morality and utter savagery. There is no nobler advice to a ruler in all literature than Cuchulain's counsel to the young King Lugaidh of the Red Stripes. Yet when Cuchulain falls into a battle-rage like a Berseker and he has not been sated with slaughter he must be quieted with music to save his friends from his spear. All the heroes take home after victory the heads of the slain enemies, and this was a common practise in Ireland up to the seventeenth century. When Carrigahowly Castle, a Bourke tower on Clew Bay, was dismantled in 1845 cart-loads of such skulls were found. That stronghold was held as late as 1607 by Grania Uaile, and she added to the heap. Herson Tibbot na Luing brought in sixteen trophies of this kind taken from his own kin on one raid. When Naoise, the son of Uisneach, had been beheaded, Deidre, his wife, drank the blood dripping from his head. The same act happened historically in Queen Elizabeth's time when the English beheaded Murrough O'Brien.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words.

Catholic Writers

To the Editor of AMERICA:

The Marquette University School of Journalism, Milwaukee, Wis., is endeavoring to compile for the Catholic Press Association a list of Catholic men and women working on secular magazines and newspapers in any part of the United States or Canada. Any reader of AMERICA who will send the names of such men and women to this school will confer a favor that will be sincerely appreciated.

Milwaukee.

ALBERT P. SCHIMBERG.

The Pens of Catholic College Graduates

To the Editor of AMERICA:

In your issue of October 1, Mr. J. D. Russell asks, "What percentage of the total of 65,000 college graduates have contributed anything to the sum total of Catholic thought in the past ten years, and, how many of these graduates with gifted minds and pens have exercised them on articles for the religious and secular press?" The following facts are a partial answer to this question:

Seven years ago, the International Federation of Catholic Alumnae came into existence. This organization aimed to bind together the graduates of our Catholic schools and colleges, of this and other countries, that our educated Catholic women, working together, might demonstrate to the world the results of their Catholic school training. There are now over 45,000 active members in this organization with affiliated alumnae associations in Ireland, Canada, France, Belgium and Switzerland. The International Federation publishes a *Bulletin* which goes to all of our Catholic schools and colleges. Its aims are: higher standards for Catholic women; the attainment of literary excellence. The organization also has a Department of Literature which has for its purpose to foster and encourage any talent for writing our graduates may show.

In every great city, and in many small towns throughout the United States, our Federation women are to be found on the staffs of the leading papers and periodicals. And if many of their names have not become well known, may we not hope that another ten years of experience will produce an Agnes Repplier or a Louise Imogen Guiney?

In New York City there is the "Catholic Writers' Guild" whose attractively bound directory contains many well-known names of men and women who have made the most of their Catholic college training. A copy of this directory would suggest to Mr. Russell that many of our graduates, although they are not yet famous, are doing magnificent and constructive work with their minds and their pens. This directory shows that on the staff of every influential paper in New York City, there is a Catholic college man or woman serving in an important editorial capacity. Is not this a hopeful and significant sign, in this greatest city of America?

Brooklyn.

RITA C. MCGOLDRICK,

Canadians in the Revolution

To the Editor of AMERICA:

Students collecting material for prospective historical papers for the Knights of Columbus contest will find much valuable notes in the reprinted letters contained in the published volumes of British Colonial Papers also called Home Office Papers which are to be found in large libraries throughout the country. For the benefit of those students who have not access to these volumes I append some interesting bits from the Calendar of Home Office Papers for 1775, touching on the interest of Canadians in the American Revolution. This feature of the struggle of the Provincials against the unjust exactions of England has been comparatively slighted by American historians up to the present time.

For instance, Hugh Finlay, an agent for the British Government in Canada in 1775, wrote to Andrew Todd, Secretary of Home Office correspondence in London on November 1, 1775:

They [the Canadians] believe that Britain has no soldiers to spare and consider the Bostonais [Bostonians] already as masters . . . the parish of St. Anne, below Quebec, threatened to rise on the people of the parish next to them if they dared to march to our relief. In the parish of Berthier, 15 leagues below Montreal, they had the audacity to take Mr. Lanandiere [a seigneur] prisoner, and they threatened to send him to the camp of the rebels [Montgomery's forces] for endeavoring to raise militia. (Calendar Home Office Papers p. 457-1775.)

William Grant, Esq., in Quebec, wrote to Robt. Grant, Esq., Warwick Court, Warrick Lane, London, 8 Nov. 1775: "All the Canadians are now ready to join them [the Americans] if desired." (Calendar Home Office Papers, p. 484, 1775.) And the friends of the American provincials in the British parliament in London also received letters. Colonel Barre in the British Parliament [Parliamentary Debates, October, 1775] said, in October, 1775:

Major Caldwell who was settled on a large estate in Canada [at Quebec] assured him that the Canadians were not by any means to be driven into the [Revolutionary] war [on the side of the English] . . . that he [Caldwell] had tried the arts of persuasion in vain: [to get the Canadians to enlist in the British Army] that he had assembled about 1,200 of them together, who came with large sticks, but had concealed 400 firelocks in the woods, which they were determined to make use of against the English, if they forced them to take either side. General Carleton and Lord Pitt were within a quarter of an hour of falling into the hands of Jeremiah Dugaan, a barber, who was now a mayor in the Provincials [Americans].

All this official information easily controverts Lecky, the historian, in his "Ireland in the Eighteenth Century," who made the statement that the Canadians to a man were on the side of the British Government.

Lowell, Mass.

GEORGE F. O'DWYER.

A M E R I C A

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, OCTOBER 29, 1921

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Preventing Divorce

THE divorce-mills are grinding as usual, and society seems to know no way of stopping them. A recent report from Michigan announces that for every six marriages in that State, there is one divorce. These figures are for the year 1919, and probably represent an abnormal condition, since Michigan has never figured among our worst offenders in this respect. The principal causes for these divorces were cruelty, failure to support, and desertion. It is also said that a large percentage of the divorces were granted within twenty months after the marriage. Supposing that the alleged causes were substantiated, this shocking fact again verifies the old adage, "Marry in haste, and repent at leisure."

The activities of several societies which for years have worked for the enactment of "stricter" divorce laws are encouraging, at least to the extent to which they show a realization of the danger to society from divorce. As is evident to all, divorce destroys the stability of the home. To all Christians it is also evident that divorce strikes directly at the sanctity of the home. Yet without good homes, stable homes, it is almost impossible for the State to recruit upright law-abiding citizens. No school, and not even the most careful training, can wholly supply what the child of a home, broken by divorce, loses. Leaving religious motives quite out of consideration, it should be obvious that the State for its own protection should surround the home with every available safeguard.

What are called "stricter divorce laws" do not seem to supply that safeguard. As far as they preach a higher ideal, they possess a certain value, but there they stop. As experience has shown, strict laws lead to collusion and fraud whenever the moral tone of the community is lower than the ideal framed in the law. A man intent on divorce can generally succeed in circumventing even the strictest

law. But there are two possible enactments which may help to lessen the number of American divorces. The first is the preliminary "declaration of marriage," with the granting of a license after a period of from five to twenty days, an arrangement corresponding to the Church's law on announcing the banns. The interval not only permits the discovery of legal and ecclesiastical impediments, but operates to prevent hasty and ill-advised marriages. The other enactment is a law forbidding the issuance of a marriage-license except to those who by sojourning in the State for at least thirty days have established a *bona fide* residence. Both restrictions would work occasional hardship, but there can be little doubt that the good would far outweigh the evil. Cure is good, but prevention is better. While it is desirable to tighten up some of our scandalously lax divorce laws, the remedy which promises to prevent ill-advised marriages is surely worth trying.

November Thoughts

WITH the fall of the leaves and the drizzle of the November rains, under gray skies, our thoughts naturally take on a somber hue and the soul finds itself responsive to the solemn pleadings of the Church for those of her children detained in God's prison-house. Here must they abide until the last stain is cleansed away before they can enter into His sight whose eyes "are too pure to behold evil." (Hab., i:13.) We are filled with pity for the fate of the starving nations of Europe, for the languishing children and the mothers from whose eyes the light of joy and hope has departed, yet how far greater even is the suffering of those whose wail has been expressed in those words that veritably come to us like a threnody from another world: "Have pity on me, at least you, my friends, because the hand of the Lord hath touched me."

To the early Christians in the catacombs everything was a reminder of the future life, and as their torches lighted the narrow passage-ways through which their footsteps led, their eyes must constantly have fallen on the inscription asking them to pray for the souls of their brethren whose sacred ashes lay in the tombs that honeycombed the walls. Catholics today are hardly less frequently reminded of that same admonition to remember their dead by the requiem Masses ceaselessly said and sung in all their churches, and the prayers offered for the Faithful departed. Yet the vestments of black and the dirgeful *Dies Irae* cannot depress their soul, though it may stir in them solemn thoughts, for their sadness is full of hope and their sorrow but hides in its cloud the star of joy which they well know will break forth anew with the everlasting resurrection morn, when the purified soul is lifted up to the embrace of its Creator, there to enjoy in company with the Angels and Saints, the external light and happiness promised by God to all who bear His yoke in Christian fortitude.

The Perils of Head-Line English

IN his recent book of "Essays on English" Mr. Brander Matthews devotes one of his best chapters to a searching inquiry into the merits and defects of "Newspaper English." The style of the modern journal, say its defenders, is "preventing a great tongue from being divided into a language of the past for letters [*i. e.* literature] and a language of the present for common and daily use, neither sharing the life of the other." On the other hand, in the compressed vocabulary of the "scare-head" where an investigation is generally called a "probe," a cross-examination a "quiz," a treaty a "pact," a quarrel a "clash," and where men "protest" an action instead of protesting against it, "inquire" instead of inquiring about, and "battle" the police instead of battling with the police, Mr. Matthews considers that exactness of expression and correctness of idiom are so flagrantly violated that the chronic head-line reader is in great danger of forgetting how to use his language properly. Mr. E. P. Mitchell, who was trained in Charles A. Dana's rigorous school of journalism, is even more emphatic in his denunciation of head-line diction. He writes:

The head-line is more influential than a hundred chairs of rhetoric in the shaping of future English speech. There is no livelier perception than in the newspaper offices of the incalculable havoc being wreaked upon the language by the absurd circumstance that only so many millimeters of type can go into so many millimeters width of column. Try it yourself and you will understand why the fraudulent use of so many compact but misused verbs, nouns and adjectives is being imposed on the coming generation. In its worst aspect, head-line English is the yellow peril of the language.

One of Mr. Irvin Cobb's newspaper friends who used "to think" exclusively in head-lines was thereby "drawn to individuals with short names," we are told, "and instinctively disliked individuals with long names." A man called Dix or Quin, for instance, he would love like a brother, but his aversion to one named Hergenrother or Crowninshield could never be conquered. From an educational point of view, the root evil of the "head-line habit" lies in its danger of fostering intellectual laziness and mental stagnation. The admirer of head-line English is likely to lose his power of discrimination in the use of words, and just as many a slang phrase of the day is now forced to do duty for a score of more exact terms, the possession of a head-line vocabulary will tempt the lazy-minded to avoid the exertion of seeking the word that will best express their meaning.

Mothers of the Revolution

ON a cloudy afternoon in early October, some 300 men and women gathered in the hills of Putnam County, New York, where the Canopus road crosses what was known in colonial days as the King's Highway to Albany. To this same spot, nearly 150 years before, three regiments of Connecticut troops had retired after the battle of White Plains. Thereafter a barracks was erected, and the place became a rendezvous for the Continental troops,

and was given the name of "Continental Village." Here on October 4, a simple monument was erected to the "Mothers of the Revolution" who watched and prayed while our fathers fought that we might be free.

These "Mothers of the Revolution," as even our school-histories will yet allow, were women cast in an heroic mold. From them sprang the first generation of Americans, and their children were the hardy race of pioneers who opened the great West, and gave us men of whom Lincoln is the immortal flowering. They did not know what world-weariness was; they toiled, they prayed, they suffered; they loved life because they were strong, and they did not fear death because they trusted in God. Well could the State Historian, Dr. James Sullivan, say of them:

You saw houses burned and fields laid waste, husbands killed and children snatched from your arms. Yet in places such as this you brought forth babes to people this land of ours.

Our generation is made of softer stuff. They do not seek to share the lot of young husbands just starting in life. They wish their luxuries ready at hand. You did not imitate the headgear of the Hottentot, or vie with the savages in nudity of attire and sensuality of motion. You sought no Reno to loose an irksome tie, for to you the words, "to honor and obey" were sacred.

Many a once-closed path is now open to woman. But her influence for the uplifting of her community does not depend fundamentally upon the success with which she treads these paths. The very fact that they are open may, and often does, constitute a new danger. "The freedom which surrounds women who enter a public career," writes the editor of a theatrical journal, the *Billboard*, "has in many instances proved disastrous. They are no longer hedged about by the conventions which governed the lives of our grandmothers. A little more old-fashioned restraint would not be amiss nowadays." Today more than ever does she stand in need of the spirit of sacrifice and the love of home, virtues which characterized the Mothers of the Revolution, as well as every woman who has best fulfilled the functions for which an all-wise Creator has destined her.

Pennies for the Federal Government

ALTHOUGH Dr. Nicholas Murray Butler is commonly regarded as the mouthpiece of corporate wealth, his testimony need not be wholly rejected. On the contrary, Dr. Butler frequently proposes to the public the consideration of some very wise and salutary truths. One might call them trite, were it not that while they were trite to our ancestors, they are mint-new to many moderns. Our ancestors, for instance, when the township built a road, never doubted who would pay for that road. They knew perfectly well that the citizens of that township would pay for it. And they never tried to hide the fact that all improvements, real or alleged, were paid for not by an abstraction called the "government" but by themselves.

We moderns have departed from that curious dogma

of our ancestors. We rage and roar for Federal help in local concerns, as if money that comes from Washington, were a free gift lightly flung from a private purse, filled not by the citizens of the United States, but by magic. Considering the steadily mounting cost of government and the steadily mounting tax-rate, it ought to be fairly plain to all who can read, write, and cipher that the Federal Government has not one penny which it has not taken, directly or indirectly, from the people. But as today this truth is not known to many, and least of all to the authors of the Federal legislation which proposes Federal supervision of the local schools and of the local cradles, Dr. Butler could announce, as he did to the New York Board of Trade on October 19, some very simple truths with the air of a man who has just discovered a momentous law in economics.

If you continue to pile on the inefficient shoulders of the government more of the activities which belong to the individual and to individual enterprise you need not be surprised if you are

called upon to pay increasing taxes. You need not be surprised if the lawmakers are at their wits' end to know where to find the money to meet the cost of these undertakings; and you need not be surprised if your government becomes more and more inefficient year by year simply because it is clogged with material which should never be there at all.

In other words, what you get from the Federal Government, if you ask it to undertake activities not authorized by the Constitution, is inferior service at a double cost.

But what do we care? We are the richest country in the world. True, perhaps, but precisely how much money have you in bank? So much that you propose to avoid the disgrace of dying rich by asking the Federal Government to dip into your store? Is it not rather true that nine out of every ten who read this paragraph are just a bit anxious about the rent and next Winter's coal bill? The wealth of the country may be boundless, but that means little to anyone who is outside the small and exceedingly select circle of the men who control that wealth.

Literature

"BEATI MORTUI"

WHEN present-day writers, in their shallow songs of death, ask that a rose-tree may grow above their grave, or speak of "lips of dust," how relishing it is to recall the memory of one who wrote thus:

Since first I knew it our Divine employ
To beat beyond the reach of soiling care, . . .
Though word of thanks I lacked . . .
Let this the debt redeem: that when Ye drop
Death's aloe-leaf within my honeyed cup,
On thoughtful knee your much-beholden child,
Immortals! Unto You will drink it up.

And in essay garb, "The soul meets its final opportunity, as at a masked ball; if it cannot stand and salute, to what end were its fair faculties given."

The author is Louise Imogen Guiney, our Catholic American poet and woman of letters, the first anniversary of whose death falls on November 2, and it is not without coincidence that she should have crossed over into the new Country on the Day of the Blessed Dead rather than on the Feast of the Triumphant Saints, for this "Soldier's Daughter" in all her work is strikingly a gallant lover of death! We may find in the field of literature many to sing of love and joy of living but very few are found to fall in love with dusty death. And indeed death has as many formal views as there are mortals to meet it. Mortals! At our very name we gaze upon our common grim Brother, yet we are more inclined to cast him off as a foster-relative than to make him our friend. But not so with our poet. Indeed it is a rarity to find one so enamored of death as Miss Guiney shows herself. Not that in pensive mood she sought refuge in this thought, for does she not censure "Wilful Sadness in Literature"? No, death to her was victory, the leaping to "the infinite dark like sparks from the anvil," the finding of life after losing it as a follower of Christ, the closing of the hand "on Beatitude, not on her toys."

Arthur Benson well observes that when one is old and has read a great deal, the only books that make a strong appeal are those, "Where a man's soul speaks." If you would listen to the spirit of one who looked over the "Borderlands" with the fearless eye of faith and saw beauty and Divine romance in death, turn the pages of Miss Guiney's collected lyrics, entitled "Happy Endings."

and hear that note blended in the various chords of her song.

In the very first poem, "The Kings," we find the author's characteristic view of life and likewise of death: For a man complains to his Angel that he cannot carry on the battle against the eternal kings of evil, pain, grief and vice, but his Angel answers:

Thy part is with broken saber
To rise in the last redoubt;
To fear not sensible failure,
Nor covet the game at all,
But fighting, fighting, fighting,
Die, driven against the wall.

The author shares in that general characteristic of Victorian poets, that they not only sang but offered an ideal and incited their hearers to follow. So the above poem is a worthy legacy to young America, ranking well with their familiar "Psalm of Life." Even Browning is not stronger in his "Prospice." To one alive to beauty, nature ever has a language and a message, and the "Yew Tree" reminds her of the great romance, where each of us in turn will play the main part. It runs:

As I came homeward
At Merry Christmas
By the old Church Tower
Through the Churchyard grass, . . .

Then this hot life-blood
Was hard to endure,
O Death! So I loved thee,
The sole love sure,

For stars slip in heaven
They wander, they break;
But under the Yew tree
Not one heart ache.

In the still of the year, "Winter Boughs" prompts the prayer:
So stilled, so lifted, let your lover die
Stript, meek, withdrawn, against the heavenly door.

While crocuses, "with spear and torch a plenty" in "A February Garden" brings the thought:

Man, too, Divinely vernal,
Storms into life eternal
Victoriously with these.

Miss Guiney next finds place for "Fifteen Epitaphs" modeled

on the Greek, where each claims recognition for its delicate pathos and suggestion:

Me, deep-tressed meadows, take to your loyal keeping,
Hard by the swish of sickles ever in Aulon sleeping,
Philopron, old and tried, and glad to be done with reaping!

On November 2, Holy Church exclaims with St. Paul, "Death where is the victory?" For to us are the spoils by the victory of One who so loved the prospect of His death that He was "straitened" until it was accomplished. This view of death was Miss Guiney's creed and she therefore entreats its Lord to seek her

And take from me (turned donor
That night on blood-soaked sand)
The stick and rag of Honor
There safe in a stiffened hand.

And was it not her attraction for a gallant death that made her love and write the biography of that gentleman and scholar, priest and Martyr of Tyburn, Blessed Edmund Campion? In a further lyric stanza she says to "Men":

I will go back unto the gods content; . . .
Yet sisterly I turn, I bend above you,
To kiss, (ah, with what sorrow!) all my dead.

And her "dead" were those whom the world was apt to forget: Vaughan, Pater, James Clarence Mangan, Hurrell Froude, Lionel Johnson and other literary men, especially of the seventeenth century.

This appreciation of a brave death made her love Ireland the more, the home of the spirits that bore her, a country that has struggled for three centuries against a living death, a spiritual and national death; and she sees the past beauty of the land in Druids' altars and in the arches of ruined cathedrals, *Orates* "for immemorial King," and the essay ends with a description of a young Irish woman, "walking the cliffpath at her side, 'No, we have never been conquered: we are unconquerable.'" Again it was her love of the dead past that drew her to the beauty and tradition of the pre-Reformation days at Oxford and she prays that the "True heirs in true succession" may return to its towers.

Finally, and more difficult to explain was her love of souls "ordained to fail" and she comforts them:

Unto the One aware from everlasting
Dear are the winners; thou art more than they.

And in "The Under Dog" essay, while discoursing on the impossibility of the true appraisal of our fellow-man, Miss Guiney returns to the thought of these "might have beens," mortals who after the realization of some great truth, having seen "holier, higher things," unto all else refused their heart, gave up earthly strivings and immediately are termed "failures" by the world. These, whom the author calls "Saints at a sacrifice," she honors in the stately cadences of "*Beati Mortui*:"

Blessed the Dead in Spirit, our brave dead
Not passed, but perfected:
Who tower up to mystical full bloom
From self, as from a known alchemic tomb;
Who out of wrong
Run forth with laughter and a broken thong, . . .
Who cerements lately wore of sin, but now,
Unbound from foot to brow,
Gleam in and out of cities, beautiful
As sun-born colors of a forest pool
Where Autumn sees
The splash of walnuts from her thinning trees! . . .

To one who had lived in such intimacy with, and sang so well of death, the final message could not have been otherwise than a whispered, "The Master is here and calleth for thee," and surely we may believe she "rose quickly" and went forward with a gallantry bred of her chivalrous "Irish-American" spirit.

M. J. FITZSIMMONS, S. J.

WEE MARY'S PASSING

The other evening, down in Knock
And just about to cross the rill,
I met a man from Carrickshock
Whose little one had long been ill.

"And how is she?" said I to Tim;
Not knowing as he crossed the ford
That the sally-rod he had with him
Was measure for a coffin-board.

"And how is who?" said Tim to me,
"Wee Mary, Heaven be good to her,
Was the only one I had and she
Is ready for the carpenter."

"Och, man!" said I, "and is it so?
God's comfort to ye in her death!"
The while a memory whispered low:
"The Carpenter of Nazareth."

FRANCIS CARLIN.

REVIEWS

The New Testament. Volume III, St. Paul's Epistles to the Churches. New York: Longmans, Green & Co. \$2.50.

This volume of the "Westminster Version of the Sacred Scriptures" contains many of St. Paul's Epistles. If to those, who dread any change whatever in the old methods of dealing with the Word of God, some of the translations of the original texts introduced into the new version, may sound somewhat strange in the beginning it will be generally recognized that the alterations are nearly always illuminating and suggestive. In many cases they undoubtedly bring out the meaning of the original more fully and clearly. The renderings are more modern in their atmosphere. For that reason perhaps, they may at first startle the student, but on closer inspection he will recognize that if much of archaic flavor has been lost, he has gained a closer insight into the real meaning of the sacred text. That alone gives value to the present version.

It is not to be expected that in questions so difficult of solution, owing to the sublimity of the theme and the daring and impassioned language of St. Paul, as the nature of justification, the grace of faith, the resurrection, the life of the justified, the views of the editors, interpreters and annotators of St. Paul, will meet with universal approval. But the editors cannot but win praise and commendation for their sanity, extensive scholarship, their fairness and discrimination. They have hewn close to the text and fair-minded readers will acknowledge that they have made a serious effort to lay bare its innermost core, and that their success is a marked one.

The Jesuit contributors to the present volume distributed St. Paul's Epistles to the Churches among themselves as follows: The Most Rev. A. Goodier, Archbishop of Bombay, studies the Epistles to the Philippians and to Philemon. The general editors of the Westminster Series, Father Cuthbert Lattey and Father Joseph Keating, take the Second to the Corinthians, Father A. Keogh, the Epistle to the Galatians, Father Lattey, the one to the Romans, the First to the Corinthians, and those to the Thessalonians. Father Joseph Rickaby interprets those to the Ephesians and the Colossians. The names of these scholars stand for industry, research, thoroughness and critical acumen. Every Epistle in the volume is preceded by an introduction in which the student is supplied with all the necessary data for a thorough understanding of the scope of the letter before him. Besides this, a summary, admirable because not overcrowded with material,

gives the trend and main lines of the argument of the Pauline masterpiece. To all this at the end are added four appendices. The first discusses the Vulgate reading in I. Cor. XV., 51, the second studies the nature of the ministry in the Apostolic Church, the third, St. Paul's doctrine of justification. The fourth is a brief but valuable note on "The Bible Commission and St. Paul's Eschatology," originally published in the *London Tablet*. It is evident from a mere summary of the contents of this part of the Westminster Version of the Sacred Scriptures that its editors are doing excellent work in the field they have selected. One result of their labors as seen in the volume under review is that they have smoothed away many difficulties in the difficult path of Pauline theology. Interpretation, introduction, notes, almost invariably clarify and explain. This alone would sufficiently justify them for their bold attempt.

J. C. R.

The English Dominicans By BEDE JARRETT, O. P. New York: Benziger Brothers. \$6.00.

The English Dominican Province (1221-1921) London and Brooklyn: The Catholic Truth Society. 3s. 6.

The sixth centenary of the Blackfriars' arrival in England, which is commemorated this year, has been fittingly observed by the publication of these excellent books. The first is from the pen of the Order's Provincial and the second is made up of twelve papers by different authors, which appeared originally as C. T. S. pamphlets. Father Jarrett's learned volume makes very pleasant and interesting reading, for he knows how to present in an engaging way the wealth of historical lore he has gathered concerning the Dominicans' career in England from the day that Father Gilbert of Fresney's sermon delighted the Archbishop of Canterbury almost down to the Friars Preachers' return to Oxford last summer. Though opposed at first by the monastic Orders, the Dominicans soon became very popular in England and as preachers, confessors, teachers and writers have shed luster on six centuries of the Church's history there. About the time of the Reformation the English Provincial governed fifty-three houses within his own borders besides friaries in Ireland and Scotland. As the author writes:

Graded from priory to priory, from arts and science and philosophy and theology to the higher courses of the special university lectureships, the Dominican curriculum was unique in Christendom for its order, its thoroughness, and its high standard of attainment. Working out from this central power the Friars Preachers settled themselves deeply in the national life. They influenced public opinion in favor of representative government and especially just that one form of it which became established in the British Constitution.

Father Jarrett candidly owns that at the time of the religious revolution, his brethren as a body showed themselves no more eager for martyrdom than did the rest of England's clergy. Friar Richard, like many others, thought it better "to flee and give place to ire." Prior Hilsey and three other Dominicans accepted bishoprics in King Henry's new church, but the Prior of York was executed at Tyburn. The author shows, however, that during the fourteenth century, though the English Dominicans were affected by the laxity in religious observance that then prevailed on the Continent, they were not the vagabond friars that Chaucer and other writers of the period describe. While the Black Death was raging the Dominicans seem to have discharged their priestly functions so faithfully that the citizens of London petitioned the Holy Father to make the Blackfriars their spiritual guides. Particularly interesting are the author's chapters on "The Priory," "The Studies" and "The Restoration." The English Province narrowly escaped extinction when Father Fenwick early in the last century led a pioneer band of Dominicans to the United States but fortunately enough friars were left to preserve unbroken the historical continuity with their thirteenth-century brethren and now the Province Father Jarrett

rules is prosperous and its future is very bright. The volume is well illustrated.

Naturally the C. T. S.'s story of the English Dominicans covers much the same ground as the other book, though the different authors emphasize here and there special features which Father Jarrett had to touch on rather lightly. Sister Mary Benvenuta's account of the many migrations made by the spiritual ancestors of the thirty contemplative "Preacheresses" now living on the Isle of Wight will hold the reader, and Father Dix's account of the "Third Order's" origin and development is very remarkable. The other chapters with their authors are: "The Foundation," "At the Reformation," "Their Ascetical Teaching" by Father Jarrett; "In Public Life," "In Theology," "As Preachers" by Father Gumbley; "The Bible" by Father Pope; "In Literature" by Father Essex; "The Period of Eclipse" by Father Bracey, and "Their Second Spring" by Father Devas. The price of the book is surprisingly low for these days. W. D.

Institutiones Theologiae Naturalis Ad Usum Scholarum Accommodatae. Auctore GULIELMO J. BROSNAN, S.J. Theologiae Naturalis Professore in Collegio Maximo SS. Cordis Jesu Woodstockii in Marylandia. Chicago: Typographia Loyolaea. \$3.50.

The most attractive, the most scientific and the most vital of the treatises included in the usual course of Catholic philosophy is that which is known as natural theology. The dignity of the subject-matter, its fundamental character in the fields of both pure reason and revealed truth, and its bearing on thought and conduct combine to give it an importance that can scarcely be overestimated. This importance, always and universally recognized, receives added emphasis from the decidedly skeptical, agnostic and atheistic trend of modern speculation on the existence and nature of God. The best argument for the necessity of a book such as the author of the present volume has written, is given in his chapter on "Present-Day Philosophy and God," in which he has quoted extensively from representative writers of all countries to show into what pitiable confusion of mind contemporary philosophy has worked itself with regard to the most basic and far-reaching problems of life.

There never was a time, perhaps, when there was a more crying need of a clear, scientific presentation of the evidence for the truth about God, as far as it can be arrived at by the sound and orderly processes of reason. This need Father Brosnan has supplied in a most satisfactory manner, and there is probably no book on the subject which is so well adapted to the requirements of English-speaking ecclesiastical students. For if they are to perform their task of stemming the growing tide of atheism, of holding out a helping hand to those who are groping their way to the light, and of fortifying the Catholic layman against the sophistries of current unbelief, they must add to their grasp of time-honored Catholic principles an accurate appreciation of the attitude of mind which has filtered through from the universities to the man in the street. To many, no doubt, the chief recommendation of Father Brosnan's book will be the thoroughness with which he has provided this necessary information. His compendious analysis and citation of modern thought at its points of contact with Catholic philosophic teaching with regard to God, together with copious references to the fuller expression of their views as given in the works of the apostles of unbelief, and detailed references to standard Catholic books on the same matter, make Father Brosnan's "Natural Theology" extremely useful for students and professors alike, and to all who are interested in the subject.

But even apart from this striking and characteristic feature, the book is warmly recommended. It was written expressly for the classroom by one who has learned the exact requirements of such a treatise from almost twenty years of teaching this and

kindred branches, and who from his constant study and examining in dogmatic and moral theology knows the points to be insisted on in natural theology in its relation of handmaid to the higher studies. The language and thought, which are Latin and scholastic, are marked by conciseness, clarity, accuracy and precision. The author has adhered strictly to accepted tradition in the division of his subject, to strict form in the argumentation and treatment of difficulties, and he has avoided throughout the temptation of writing above the heads of students. Only pitiless revision could have brought the book to its present excellence. Typographically, the volume could hardly be improved. Let us hope that Father Brosnan will soon provide for a far larger reading public by giving us a "Natural Theology" in the vernacular.

J. H. F.

BOOKS AND AUTHORS

The British Empire.—An informing little book which those interested in the coming Washington Conference ought to read is C. S. S. Higham's "History of the British Empire" (Longmans, \$1.50). The author is an imperialist who skilfully tells the long story of English acquisitiveness from the settlement of Jamestown down to the acceptance of the latest "mandate." Great Britain now holds or controls a very large portion of the earth and Mr. Higham does his best to justify her claims. But, to the thoughtful reader, it will be clear that the vast wealth and power of the greatest empire that ever existed are based for the most part on violence, force and fraud. Weaker nations have been mercilessly conquered and feebler races ruthlessly exploited just to make England rich and strong. The idea that England, only with extreme reluctance and because she could not avoid it, has acquired her present vast possessions is often adroitly suggested by the author and the beneficent use she has made of her control of the sea is frequently insinuated. For the future peace of the world it would be well if the British politicians who come to Washington do not share Mr. Higham's notion of what is meant by the "freedom of the seas."

Dante's Mystic Love.—A study of the *Vita Nuova* and of the odes from the allegorical point of view, by Marianne Kavanagh (B. Herder Co., \$1.50), opens up a new source of light to penetrate the obscurities of the great Dantean Temple of Song. It has long been recognized that the key to the "Divine Comedy" is the "New Life." But an interpretation of the "New Life" has long been wanting. Miss Kavanagh offers us an interpretation which has the merit of consisting in its application to the whole of Dante's literary work, the "New Life," the *Bouquet*, and the *Divine Comedy*. Her thesis is that Beatrice the woman is but the "screen lady" of the "New Life" behind whom hides the true Beatrice of the poet's dreams and song, the Divine gift of contemplation personified. This theory makes of the three above-named works a continuous piece of self-revelation unsurpassed as such by anything save St. Augustine's "Confessions." Strict demonstration is not to be looked for in a monograph of literary interpretation such as Miss Kavanagh has produced and we must not expect to derive apodictic proof from her arguments and evidences but it must be admitted that she has been exhaustive in her research and logical in her marshaling of facts. New light she certainly sheds on the Divine poem and no future student of Dante can afford to neglect a careful reading of Miss Kavanagh's little book.

Ballads Grave and Gay.—Mr. Arthur Guiterman's new book of verse "A Ballad-Maker's Pack" (Harper, \$2.00) ranges from "Many Lands," through "His Own Country" to "His Own Times" and is full of melodious stanzas which recount ancient

legends, ring of America's achievements in war and peace and touch lightly on topical themes. The author sounds the praises, for example, of the United States Marines, the Rough Riders, and of "Governor Leary of Guam" who "holds court in the shade of a palm" and puts into verse this "Arab tradition" about "Charity."

Where'er thou goest, angels two
Attend thee, one on either side;
What good or ill thy hands may do
They write on parchment fair and wide.

So, hast thou helped the stranger's need
Or fed the poor that seek thy door?—
The Right-hand Scribe records the deed
Not once alone, but ten times o'er.

But hast thou sinned?— That Seraph bright
Delays the Darker Angel's pen:
"Forbear," he prays, "nor haste to write!
Our Brother may repent. Amen!"

Books of Piety.—An anonymous writer has gone through the life and works of St. Gertrude, the great mystic of the thirteenth century, and prepared from them a book on "The Love of the Sacred Heart." (Benziger, \$2.00). The material selected from the Saint's career, prayers, and revelations has been arranged in sixty-nine chapters of suitable reading and meditation matter for the friends of the Sacred Heart.—Father Le Buffe has ready the "Sixth Series" of his devout little meditations on "My Changeless Friend." (Apostleship at Prayer, New York, \$0.25). Like the preceding volumes, the booklet contains a score of deft and practical developments of a text from Holy Writ. Excellent for visits to the Blessed Sacrament.—Longman's has out a fresh impression of the paper-covered, seventy-five-cent edition of the Abbé Fouard's "Life of Our Lord and Saviour Jesus Christ." With the notes and appendixes omitted, the two-volume work is now brought down to a thin book of 250 pages.—In "The Divine Motherhood," (Herder, \$1.00), Dom Anscar Vonier, O. S. R., has gone to St. Thomas for the theological basis of a dozen excellent little chapters on Our Lady's chief prerogative. A good book for Advent reading.—"Pope Pius IX," (Herder, \$0.60), is the title of J. Herbert Williams' brief for the beatification of that great Pontiff, whose life was so holy, whose pronouncements were so important and whose influence on his age was so great that the author ranks him with Saint-Popes like Leo IX, Gregory VIII and Pius V.—It is good to see a fresh reprint out of Father Hull's invaluable book for parents and teachers, "The Formation of Character," (Herder, \$0.50).

Recent Novels.—Maud Diver's latest novel, "Far to Seek." (Houghton, Mifflin, \$2.00), is wholesome, interesting and instructive. It is the story of a noble son's love for a noble mother. The plot is laid in England and India. Neril Le Roy Sinclair, the offspring of an English baronet and a Rajput princess, although constrained to battle with the prejudices of both the East and the West, is found true to his parent, true to his ideals, and as a result wins the hand of Tara, the companion of his childhood's dreams.—Side by side with "Far to Seek" it cannot but be profitable to read "The Wreck" (Macmillan, \$2.25) by Rabindranath Tagore. The Indian poet depicts in an Oriental setting the complications that arise from two marriages and the treachery of a false friend.—It is a far cry from the East to the West, from the land of imagery and dreams to the land of life and action. This is fully evidenced by Peter B. Kyne's "The Pride of Palomar," (Cosmopolitan Book Corporation, \$2.00). Herein a young Irish-Spanish-American returns from the war and

finds his estate almost within the grasp of a hard-fighting monopolist. He battles for his own and with the aid of his enemy's daughter conquers. The narrative is rich, romantic, vital, and gives an insight into the problems raised by Japanese immigration.—Basil King's latest novel, "The Empty Sack," (Harper, \$2.00), lacks the distinction of his earlier books. It is as faulty in construction as untrue to life. Jennie, his precious "heroine," is little better than a wanton and many of the other characters are unattractive or vulgar.—Robert Nathan's "Autumn," (McBride), is a study of an old New England schoolmaster and his friends that does not hold the reader's attention very closely.—"Privilege," (Putnam, \$2.00), is a rather unusual novel by Michael Sadlier, which has been very well received by the English press. The author writes an explanatory preface to the American edition giving his views on novel writing. He claims to write no tract for the times but a story of modern England, changing and turbulent, with characters that belong to the present age only because they live in the present, for they really belong to any age, and they move vividly through the story. The author's power of characterization is remarkable.—John Goodwin has crowded exciting incidents without number into "The Man with the Brooding Eyes." (Putnam, \$1.75). In so doing he has somewhat strained the laws of probability. The broth is good enough but there are too many cooks. Complications are necessary in fiction as they are inevitable in life with the will to win in many hearts playing for good and for bad. But when fiction multiplies complications to excess the reader grows dubious. The most serious parts of the story reach nothing but the sense of humor which, of course, is far from the author's purpose.

Yale Verse.—It cannot be said that the progress of poetry has been much promoted by these four little volumes recently published by the Yale Press, New Haven: "The Captive Lion and Other Poems," by William Davies, and "The Journey: Odes and Sonnets by Gerald Gould," who is proclaimed as an "arrived" British poet, really seem quite lacking in distinction, but Henry A. Beers' "Poems" contain some good humorous verse, particularly "Ye Laye of Ye Woodpeckere," and John Farrar's "Songs for Parents" catch, now and then, the child's point of view. These stanzas, called "Parade," are among the best in his slender book:

The scarlet trumpet flowers are gay
And yet they never seem to play,
They never trumpet up the dawn
Nor blow retreat across the lawn.

But oh, today I heard a strain,
A happy, martial, quick refrain,
As down across the garden grass
I saw the marching flowers pass!

Gaudy phlox and flaunting rose,
Stiff and straight and on their toes,
And blaring from the garden wall,
The trumpet flower led them all.

BOOKS RECEIVED

- Administration des Anthropos, St. Gabriel, Mödling bei Wien:**
Der strophische Aufbau des Gesamttextes der vier Evangelien. Eine erste Mitteilung. Von P. W. Schmidt, S.V.D. 9 fr.
- D. Appleton & Co., New York:**
Youth Triumphant. By George Gibbs. \$2.00; The Boy Scouts' Year Book. Edited by Franklin K. Matthews. \$2.50.
- Atlantic Monthly Press, Boston:**
A Magnificent Farce and Other Diversions of Book Collecting. By A. Edward Newton.
- Beckley-Cardy Co., Chicago:**
Methods and Material for Composition in Intermediate and Grammar Grades. By Alhambra G. Deming. \$1.20.
- Benziger Brothers, New York:**
The English Dominicans. By Bede Jarrett, O.P. \$6.00; The Church and Her Members. By Rev. George H. Bishop. \$0.45; Matters of Moment. By Rev. John McCabe. \$2.00; Life's Lessons: Some Useful Teachings of Every Day. By the Rev. Edward F. Gasesché, S.J.

- \$1.50; Denys the Dreamer. By Katherine Tynan Hinkson. \$2.00; Sunday's in the Garden of Easter. By E. Seton. \$1.25; Exercises of St. Gertrude. By Thomas Alder Pope. \$0.85.
- Boni & Liveright, New York:**
Out of the Mist. By Florence Kilpatrick Mixer. \$1.75; Gold: A Play in Four Acts. By Eugene G. O'Neill. \$1.50.
- Catholic Truth Society, London and Brooklyn:**
I Am a Catholic Because I Am a Jew. By Hugh Israelowicz Angress; The Beginning and End of Man. By the Rev. Ronald A. Knox, M.A.; Buddhism in Europe. By G. Willoughby-Meade, A.I.A., M.R.A.S.; Pascal's "Provincial Letters." By Hilaire Belloc. Two pence each.
- The Century Co., New York:**
Mysterious India: Its Rajahs, Its Brahmins, Its Fakirs. By Robert Chauvelot. Illustrated with Sixty Photographs. Translated by Eleanor Stimson Brooks; Where the Young Child Was and Other Christmas Stories. By Marie Conway Oemler. \$1.90; Threads. By Frank Stanton. \$1.90; Messer Marco Polo, By Donn Byrne. Illustrated by C. B. Falls. \$1.25.
- The Cornhill Publishing Co., Boston:**
The Beggar's Vision. By Brookes More. Illustrated by Tracy Porter Rudd. \$2.00.
- Thomas Y. Crowell Co., New York:**
The Tree of Light. By James A. R. Scherer. \$1.35; What is Socialism? An Explanation and Criticism of the Doctrines and Proposals of "Scientific Socialism." By James E. Le Rossignol. \$2.00.
- Dodd, Mead & Co., New York:**
A Short History of the Papacy. By Mary I. M. Bell; The Eugenic Prospect: National and Racial. By C. W. Saleeby, M.D.; Books and Habits from the Lectures of Lafcadio Hearn. Selected and Edited with an Introduction by John Erskine.
- George H. Doran Co., New York:**
Letters to Isabel. By Lord Shaw of Dunfermline. With a Foreword by A. Burnett Smith. With Eight Illustrations. \$5.00; Blinkers, a Romance of the Preconceived Idea. By Horace Annesley Vachell. \$1.90; Here, There and Everywhere. By Lord Frederic Hamilton. \$4.00; Lovers and Friends. By E. F. Benson. \$1.90.
- Doubleday, Page & Co., Garden City:**
Margaret's Mead. By Jane Harding. The Gift of Paul Clermont. By Warrington Dawson. The Daughter of Helen Kent. By Sarah Comstock. Vera. By "Elizabeth." \$1.75 each.
- E. P. Dutton & Co., New York:**
A City in the Foreground, a Novel of Youth. By Gerard Hopkins. \$2.00; The Tragedy of Lord Kitchener. By Reginald Viscount Esher. \$3.00; A Short World History. By E. M. Wilmot-Buxton. F. R. Hist. S. \$2.50; Pip, Squeak and Wilfred. By "Uncle Dick." Illustrated. \$1.00.
- The Frontier Press, New York:**
How Much Shall I Give? By Lilian Brandt. With an Introductory Note by Frank A. Fetter.
- Houghton Mifflin Co., Boston:**
Success. By Samuel Hopkins Adams. \$2.00; My Memoirs. By Prince Ludwig Windischgrätz. Translated by Constance Vesey. \$5.00; The Seer of Slabside. By Dallas Lore Sharp. \$0.75; The Willing Horse. By Jan Hay. \$2.00; Recent History of the United States. By Benjamin Brawley. \$4.00; The Big Four and Others of the Peace Conference. By Robert Lansing. \$2.50; The Puritan Twins. By Lucy Fitch Perkins. Illustrated by the Author. \$1.75; Black-Eyed Susan. By Ethel Calvert Phillips. With Drawings by Harold Cue. \$1.50; The Lifted Cup. By Jessie B. Rittenhouse. \$1.25.
- Harper & Brothers, New York:**
In One Man's Life. Chapters from the Career of Theodore Vail. By Albert Bigelow Paine. \$3.00.
- Irish Industries Depot, 779 Lexington Ave., New York:**
The Rallying Songs of the Irish Volunteers.
- Alfred A. Knopf, New York:**
Democracy and the Will to Power. By James N. Wood. \$2.00; The Blood of the Conquerors. By Harvey Fergusson. \$2.50.
- Mitchell Kennedy, New York:**
The Eighteenth Amendment and the Part Played by Organized Medicine. By Charles Tabor Stout. \$1.50.
- Longmans, Green & Co., New York:**
The Economic History of Ireland from the Union to the Famine. By George O'Brien, Litt.D., M.R.I.A. \$7.50; Life of St. Francis of Assisi. By Father Cuthbert, O.S.F.C. With Thirteen Illustrations. New Edition. \$4.00.
- Maison de la Bonne Presse, Paris:**
L'Association Catholique des Patrons du Nord. Par Paul Feron-Vrau; L'Habitation Humaine à travers les siècles. Par Henri Rousset et Ernest Hannouville.
- The Macmillan Co., New York:**
Dante: Essays in Commemoration, 1321-1921. With Illustrations; American Catholics in the War. By Michael Williams. \$2.50.
- McLoughlin & Reilly Co., Boston:**
The Standard Catholic Hymnal. Compiled, Edited and Revised by James A. Reilly, A.M. \$1.25.
- Mission Church Press, Boston:**
The Glories of Mary in Boston, a Memorial History of the Church of Our Lady of Perpetual Help (Mission Church), Roxbury, Mass., 1871-1921. By Rev. John F. Byrne, C.S.S.R.; Collectio Rerum Liturgicarum Concinnata a Joseph Wuest, C.S.S.R. Editio Quarta.
- The Page Company, Boston:**
The Sieve or Revelations of the Man Mill, Being the Truth About American Immigration. By Feri Felix Weiss. Illustrated.
- G. P. Putnam's Sons, New York:**
Putnam's Handy Law Book for the Layman. By Albert Sidney Bolles, Ph.D., LL.D. \$1.90; Beany, Gangleshanks and the Tub. By Edward Streeter. \$1.75; Connie Morgan in the Fur Country. By James B. Hindryx. Illustrated. \$1.75; The Ruin of Ancient Civilization and the Triumph of Christianity, with Some Consideration of Conditions in the Europe of Today. By Guglielmo Ferrero. Translated by the Hon. Lady Whitehead. \$2.50; The Mind Healer. By Ralph Durand. \$1.75; The Seventh Man. By Max Brand. \$1.90; Sold South. By William Almon Wolff. \$1.75.
- Charles Scribner's Sons, New York:**
Essays on English. By Brander Matthews. \$2.00; Full Up and Fed Up. By Whiting Williams. Illustrated. \$2.50.
- Frederick A. Stokes, New York:**
Stories from Dante. By Susan Cunningham. With Illustrations by Evelyn Paul; The Fall of Feudalism in France. By Sydney Herbert.

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EDUCATION

The Superintendent's Notebook

THE superintendent is Dr. Joseph A. Dunney, Diocesan Superintendent of Schools, Albany, N. Y., and the official title of the notebook is "The Parish School: Its Aims, Procedure, and Problems" (New York: The Macmillan Co.). The work is the result of years of experience with educational problems and conditions. It carries the message of an expert. The message gains additional force from the grasp of the subject manifested, from the sincerity, conviction and enthusiasm of the author. Father Dunney himself suggests for his volume a title similar to the one that heads this paper. "Leaves from the Notebook of a Catholic Schoolman." It is a modest yet not inappropriate inscription. Its simplicity will gain it a wide welcome. Our Catholic school superintendents, as well as the Sisters and teachers engaged in the sacred task of training our boys and girls will find the book instructive, encouraging and consoling. Dr. Dunney's book together with the two volumes of Dr. Burns: "The Catholic School in the United States: Its Principles, Origin and Establishment," and "The Growth and Development of the Catholic School in the United States," must find their way into every parish-school library in the country. Dr. Burns treats the question more from the historical point of view, the Albany superintendent from the pedagogical. Both build up a splendid plea for that institution which American Catholics have so well developed, the parish school. While the book will be of special value to teachers, it will not fail to foster general interest in the paramount question of the moment, Christian education.

THE SPECIFICATIONS OF THE PARISH SCHOOL

IN spite of all the labor and at times self-sacrificing devotion spent on our public secular schools, they fail in one essential. They cannot and they do not teach religion. They thus break down in the very essentials of education. In spite of some evident shortcomings, gradually being eliminated, the Catholic school, the once despised and slandered parish school, through years of misrepresentation has clung grimly and at times with superbly chivalrous determination to its religious program. Religion is its corner-stone and crown. Dr. Dunney, in his chapter entitled "Teaching Religion" makes an original and telling use of a text of St. Paul to the Ephesians, when he writes that the plans and specifications of the parish school are as follows: "Built upon the foundations of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone. In whom all the building, being framed together, groweth up into a holy temple in the Lord. In whom you also are built together into an habitation of God in the spirit." (Eph. II. 20-22.)

This splendid inscription should be deeply carved over the entrance of every parish school. No matter how humble the architecture of that school or how poor the surroundings, whether in crowded city or lonely village lane, it gives it a dignity, and marks it with a sublimity of ideal and purpose which cannot be surpassed. The champions, the organizers and the teachers of the parish school are logical enough and bold enough to proclaim that in a country, whose official acts, whether State or Federal, whether signed by Governor or President, are dated from the birth of Christ, the future citizens of the commonwealth should be instructed in the religion of Christ and frame their conduct in accordance with His code and His Gospel. Under the feet of the pupil the parish school places the immovable rock of solid religious convictions while it holds before his eyes the noblest pattern of perfection. The foundation is Christ, the ideal to be attained is the reproduction in the heart of the pupil of that Divine model as far as human frailty and limitations will allow. The specifications of the parish school call for the best that architect and builder can give.

THESE SPECIFICATIONS PRECISE

THE specifications as laid down in the plan of the parish school are precise and plain. They do away with the confusion and vagueness of other institutions. The system it follows is based on the soundest psychology. In any man the most important thing about him is his religion and his relation to it. In the preparation for life, in life's apprenticeship and novitiate, the years, namely, spent in the schoolroom, the most essential factor is religious training. If education, wrote Bishop Spalding in "Means and Ends of Education," is training for completeness in life, its primary element is the religious, for complete life is life in God. Without God, uninfluenced by God or the thought of Him, of his dominance over life, his law and his service, of his right to the praise and the love of the creature, life is fragmentary and blind. Any education that takes no measure of this all-important principle is but a groping in the dark and a weaving of ropes of sand. The young lives that are thrust out into the battles of the world without the sword and buckler of religious formation are but poorly equipped for the shock of the forces of sin and evil and the world's corruption, that will one day surely confront them. Hence, writes Dr. Dunney in this connection, "the stress, probably tiresome to some, is laid upon the religious vocation of the teacher, the emphasis set not only upon technical equipment, but upon those qualities of piety, earnestness of purpose, strength of character, religious conviction so necessary in the Catholic classroom, in order to make pupils realize their religion and their duty." The aims of the Catholic teacher in the parish school are clearly marked out. Here masters and mistresses have a definite end in view. This clear and definite aim gives Catholic education a marked superiority over every other system.

DRAWN UP ON PHILOSOPHICAL PRINCIPLES

AS nothing is thoroughly known unless we know it in its root principles, so no object can be made what it ought to be, unless all its elements or causes combine together in due harmony. Before they set out to educate a human being, Catholics, Catholic teachers especially, have thoroughly analyzed the nature of the child committed to their care. Not only is that child a rational animal, and as such demanding the training and development of his physical and intellectual powers, there is, over and above this something sacred in him. As the teacher stands before him, he must say in a sense far nobler than that intended by the Roman poet: "*Agnosco veteris vestigia flammae.*" I see the still slumbering embers of a sacred fire. The embers, which, unfortunately, take but the gust of a moment's passion to quench, are those of that sacred fire lit at the throne of God in the heart of the child. That child is endowed with a supernatural destiny and end. He must be educated for that end. To educate him merely for his physical or intellectual development "with a view to his ease, comfort, enjoyment, and dominion over material things is to take him out of the Divine element to which he belongs. Do we not all recognize that to quicken the wits and to leave the conscience untouched is not education?" The words of Bishop Spalding, whom Dr. Dunney frequently quotes with unusual aptness, point out the genuinely scientific and philosophic nature of Catholic education. They are the vindication of the parish school, where the child is studied in his entirety. In that school the whole child is developed harmoniously and completely. An appeal is made to all that is best in his nature. He is prepared for life, for its physical strain, its intellectual tasks, its social obligations, its burdens and trials as well as its privileges. But not only is he a citizen of an earthly commonwealth, he is the heir of a great kingdom won for him by the Sovereign Ruler's First-Born. He has a spiritual nature, a supernatural end. For that high destiny he is prepared. The conscience is formed, and heart and soul are molded after a Divine pattern. One-sided men are

the product of any system that does not remember the spiritual powers and aspirations of the pupils entrusted to its care. No such reproach can be addressed to Catholic education as given in the parish school.

A PRACTICAL PATRIOTISM, THE RESULT

NOR can it be said that in remembering and emphasizing man's spiritual nature, the parish school forgets the civic and patriotic duties of its pupils. The admirable pastoral letter issued in April, 1920, quoted by Dr. Dunne in his preface, correctly says that an education that unites intellectual, moral and religious elements, is the best training for citizenship. Such a training, say our Bishops, inculcates those virtues which are the most essential in civic life, a sense of responsibility, a respect for authority, and a considerateness for the rights of others which are the necessary foundations of civic virtue—more necessary "where as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself."

The record of our parish schools in the Great War was the vindication of the patriotic education which their pupils received. In the call to arms they recognized the call of duty. Duty to them meant not only obedience to the laws of their country summoning them to fight in the cause of justice, it meant fidelity to the commands of God. But few shirkers or slackers were found in the ranks of the pupils of the Catholic schools. By the hundreds they died on the fields of battle. Sometimes in France, towns long under fire of the enemy, or that made heroic resistance to the onslaught of the invader, are decorated with the Cross of the Legion of Honor. In our country the parish school has the right, a right acquired by long years of humble, hard, unremittent at times of unrecognized and unrewarded toil and sacrifice, of proudly flying the national colors. For nowhere is that emblem of our national life and all that it means of high idealism and civic aspirations, more honored and more loved. If ever our country's laws were to confer on our public buildings or monuments the service gold star, we claim that honor for the parish school. Its services to the country can scarcely be computed. It lies in the power of American Catholics to reward it in the most practical and expressive manner. They must support it, develop it, increase its enrolment, efficiency and scope. "The Superintendent's Notebook," to which we have here referred, will quicken the slumbering pride and interest of American Catholics in this truly national and Catholic work.

JOHN C. REVILLE, S. J.

SOCIOLOGY

The Pennsylvania Defies the Board

AS these lines are written, October 22, the skies are clearing, and no one believes that the railroad workers will strike. That is belief only, however. For there are many mysteries connected with the whole campaign. No one can explain why with the prospect of a bad winter and only six dollars a month from the union's relief-fund, the workers were ready to chance a strike. Nor can it be well explained why the railroad owners and operators were equally ready to shut down the roads and go on a vacation, unless the elaborate campaign was only fuss and feathers, sound and fury, signifying nothing. But that hypothesis does not seem probable. Three facts emerge from the cloud of witnesses testifying for either side. The first is that the workers cannot accept a reduction, and live. The second is that freight rates cannot be cut unless wages are cut. And the third, urged with much earnestness and pathos by the roads, is that they require more revenue.

STONE-AGE METHODS

FOR many reasons it would at present be unprofitable to examine the conflicting testimony. This much, however, seems clear; each contestant has a good case. That, precisely, is the

difficulty. If either the workers or the roads were plainly in the wrong, there would be no complication. But that cannot be said. Of course, men like Mr. W. W. Atterbury of the Pennsylvania are always a danger at a time like this. In some respects Mr. Atterbury is a great executive, but he always sees red when the word "union" is mentioned, and, as Norman Hapgood has recently remarked, he seems to labor under the delusion that this crisis is a heaven-sent chance to break the union, once for all, no matter what the United States or any of its boards may hold to the contrary. Then, too, we are listening to the usual inflammatory talk about asking the Government to use the military to run the trains, and worse, about inducing the Government to forbid the unions, by a judicious use of injunctions, to aid any man who refuses to go back to work. It is probably true that under certain contingencies the Government could and perhaps ought to use both the soldier and the injunction. But either method would set back the solution of our real difficulties a quarter of a century. We have had quite enough of that in West Virginia. Somehow, the laborer, and even the rest of us, demur when a military man jingles in, sets up an alleged government that has neither legislature, jury, nor even an unprejudiced judge, and proclaims in effect, "I don't care who is right or wrong in this fuss, but if I think it necessary you will take an engine out, or go down in a mine, and stick to the engine or dig coal, until I tell you stop." We feel and perhaps with justice, that this method of settling a dispute is a crude hold-over from the Stone Age. The military gentleman may remove the dispute by removing all the disputants he can shoot or capture, but he will not remove the causes of the dispute, for he does not know what they are, and refuses to inquire. I am willing to admit that if a crowd of strikers came along with the design of burning the house next to my humble roof-tree, the glint of his gold lace would afford me a certain reassurance. But even then I should know in my heart that, as far as any solution of the question in hand was concerned, he was considerably less useful than a bull in a china shop.

THE PENNSYLVANIA PROPAGANDA

THE center of the present dispute seems to be the United States Railroad Labor Board. The capitalistic New York Times weeps like anything to see how the workers rebel against the Board by refusing to accept a decision ordering a reduction in wages. This refusal, mouths the Times, is not an ordinary offense. It is "a blow at society which the Government cannot disregard." Now no one is disposed to applaud men who flout the decisions of any legally constituted Board, least of all when the defiance threatens to work injury to innocent parties. Labor has not learned much if it does not know that in a strike it must consult the interests of the public and protect the rights of the public, if it hopes to succeed. I believe that most workers have learned that lesson, although, like the best of us, some workers may forget it in a crisis. But I would point out, as a foil to the iniquity of the workers, that the Board, concerning which the Times and similar journals speak with so deep a reverence, has also been disregarded by no less a corporation than the Pennsylvania Railroad. On September 16, 1921, the Board wrote a decision in reference to a petition filed by the Pennsylvania, referring to the very vital question of labor organizations among the Pennsylvania's employees. The case had been dragging since early in the present year, and the Board had been striving to bring about a series of conferences between the railroad and its employees. While the Board "was assuming that all the parties would in good faith endeavor to meet and confer as the Board had directed and as the Transportation act enacted by Congress required," it appeared that the time granted by the Board had not been properly used by the railroad, "that the conference directed had not been held, and that no steps had been taken to enable the

employees to select their representatives as required by the law and ordered by the Board." On the contrary,

the entire thirty days have been consumed by the carrier in the active promulgation of propaganda, at an enormous expense to its stockholders, in which the issues involved in this controversy have been misstated, and the action and position of the Railroad Labor Board grossly misrepresented.

At the end of the thirty days granted by the Board approached, the carrier filed its application to the Board to vacate and set aside Decision No. 218. *In this application the carrier says in effect, and in its outside propaganda in express words, that it will not abide by the decision of the Board in this matter, unless said decision sets the seal of its approval on the carrier's conduct.* (Order in Re: Docket 404.)

Finally the Board called a hearing for September 26, 1921. On that day, the Pennsylvania Railroad showed its further contempt for the Board by refusing to appear. If it could not bulldoze the Board into an approval of its position towards organized labor, it would withdraw from the Board's jurisdiction, and settle the matter as it saw fit. I do not know what contempt can be deeper than this to a quasi-judicial body, yet I am not aware that the journals of the country, now so quick to resent any slight upon the authority of the Board, wept so much as a single tear over this flagrant defiance.

THE BOARD'S WEAKNESS

BUT mutual recrimination only means that both the pot and the kettle remain black. Yet in the instance just cited, the Pennsylvania Railroad yielded to no body of strikers in its contempt of the Board. While the public cannot afford to countenance contempt, no matter by whom offered, still there is some difference between the refusal of men who believe that a reduced wage means less than a living wage, and the refusal of a great and powerful corporation to respect the rulings of the Board.

It must be conceded that in both instances the Board should at once have asserted its dignity and its authority. Had this been done, it is possible that the apprehension of war, which now exists, might have been avoided. Yet it must also be admitted that the power of the Board to compel obedience to its rulings is not so clear as might be desired. No one doubts what the Supreme Court can do, and the authority even of minor courts is fairly well marked out. But when the Pennsylvania Railroad insulted the Board by stating that it would accept those rulings only which it asked for, and then defied the Board by refusing to appear at a hearing, the Board did nothing. When the railway workers took example by the Pennsylvania, the Board fled to President Harding, who can neither confer ampler authority upon the Board, nor in any way diminish the authority, whatever that be, which it now possesses. Reviewing both episodes in the most favorable light, it cannot be said that either incident has served to strengthen the confidence of the people, the workers, or the roads in the United States Railroad Labor Board.

It is now incumbent upon the Board to vindicate its authority. On October 21, an order was issued citing the railroads and the labor organizations to appear on October 26. The Board relates its information that a strike is threatened on two grounds, first, in opposition to the wage-reduction, and, second, "on account of an unsettled dispute, both as to wages and working conditions." Mr. W. S. Lee, for the workers, has already denied that the wage-question is fundamental, holding, rather, that a situation has been fostered by the roads either to destroy all organizations among the men, or to dominate them. But the Board appears to state with substantial accuracy, the fundamental contention of each party. It is then stated that the Board assumes jurisdiction on the statutory ground that a strike is "likely substantially to interrupt commerce," and the Board's final resolution is that "both parties to said dispute are hereby directed to maintain the *status quo* on the properties of said carriers until said hearing and decision." Thus for a statutory reason affecting commerce, the

Board in plain terms denies the right of the workers to strike at this time, and at the outset establishes a serious obstacle to industrial peace. However, the *status quo* also guarantees the right of collective bargaining. It now remains to be seen whether the Board will be as zealous in defending this natural right as it appears to be in maintaining a right that at best rests on commercial considerations.

WILL IT BE SETTLED?

IT may safely be conjectured that there will be no strike; at any rate, no long and devastating strike. There is something to be said for the view put forth by the *New York Evening World* as early as October 17, that from the beginning the whole design of labor was "to put the case of the railroad workers in big letters that everyone can read." All the defiance was in the gesture, not in the man who made it. Probably we shall begin the weary round again with a compromise that settles nothing and pleases nobody. It ought to be possible, and perhaps is possible, to appoint a committee on investigation that will not stop investigating just before it finds what it was appointed to find. If it costs the farmer more to ship his wheat to market than the wheat will bring in the market, there must be some reason. If the railroads cannot operate so as to return a fair profit to the investor, there ought to be some reason for that condition, too. We need not fly to government-ownership just yet. But we can justly call upon the Government to forget politics and Wall Street for a while, give us a thorough investigation of the causes which have led to the present muddle, and remedy or remove those causes, so far as this may be possible by legislation.

PAUL L. BLAKELY, S. J.

NOTE AND COMMENT

Revival of Irish Art Under Dail Eireann

FROM the Dail Eireann's Ministry of Fine Arts, Dublin, comes a request to call attention to a Department of Fine Arts which has been established in that city under the direction of Count Plunkett. Arrangements are even now being made by him for an exhibition of works of art illustrative of Irish genius. It is to be held first in Dublin and later in Paris, during the early part of next year. The Count is also concerned with the formation of an academy of Christian art whose object will be threefold: to educate the Irish priesthood, to help Irish craftsmen, and finally to form groups of the different workers in church-building so as to harmonize their efforts and make artistic unity of design and execution possible. Count Plunkett is an *ex-officio* member of the Royal Irish Academy, of which he was formerly vice-president. He was also president of the Irish Society of Antiquaries and director of the National Museum. He is furthermore a member of several art academies on the Continent, including those of San Luca and *Virtuosi al Pantheon* in Rome. The Dail Eireann is fortunate, therefore, in securing a man so well qualified for the direction of the new artistic revival in Ireland whose influence is sure to be felt in other lands as well.

An Active Woman Lecturer

THE Catholic Lecture Guild at New York City is at present arranging dates for a lecture tour to be made by Miss Annie Christitch, who is seeking to raise funds for the erection of a Catholic church in the capital of Yugoslavia, where the Orthodox religion still predominates. Miss Christitch worked valiantly for her native country, Serbia, during the war, raising money by her lectures in England for eight hospitals which she personally super-

vised. She is a member of the Catholic Students Association of London University, of which Hilaire Belloc is president, one of the leaders of the Croatian Women's League, a prominent member of the Catholic Women's Suffrage Association of England, and in touch with all the great women's associations throughout the world. It was through her influence that the last International Women's Suffrage Congress, held at Geneva, was opened with High Mass and a sermon at the Catholic Cathedral. A message of fealty from the Catholic representatives was sent at her instance to the Holy Father, who expressed his great pleasure and gave in return his Papal benediction. Miss Christitch brings with her letters from Cardinal Gasparri, Cardinal Bourne, Cardinal Logue, Archbishop Cerretti and from many members of the American Hierarchy. She holds also commendations from many Religious congregations in whose schools she has spoken. Information will be sent by the Secretary of the Lecture Guild, 7 East Forty-second street, New York, N. Y. Miss Christitch will be in the East until the end of November, when she starts for the Middle West.

The Wages of Austrian Workers

THE following statement on Austrian wages is taken from a report of the Overseas Department of the British Government's Board of Trade. Since it was drawn up at least some weeks ago the probabilities are that wages, reckoned in American dollars, have fallen even very much lower.

An Austrian skilled metal-worker receives the equivalent of about three dollars and fifteen cents per week. A skilled shoemaker's present weekly wage is about two dollars and twenty-five cents. A skilled woodworker gets two dollars and fifteen cents. The State subvention of food, according to the Board of Trade's report, makes things a little easier for the workers than they would otherwise be, but one is not surprised to learn that, owing to under-nourishment, the output is falling off.

After reading these figures we may deem it incredible that even under such conditions the Austrian laborer should be looked upon with envy and almost as a profiteer by the starving middle classes. It can easily be seen how utterly unable Austrian Catholics are to support their own Catholic institutions. Hence the great need of continuing to offer them all possible relief. *Austria infelix!*

Diamond Jubilee of Pioneer Church

THE diamond jubilee of St. Mary's Church, Milwaukee, which has just been celebrated, commemorates more than the founding of the first Catholic church in that city. It recalls no less than the very beginning of the great archdiocese of Milwaukee itself. Mr. William George Bruce, the historian of St. Mary's, thus writes in the *Milwaukee Journal*:

When in 1846 a small group of faithful men and women planned and organized St. Mary's parish in the very heart of a community, that was destined to become the thriving metropolis of a great State, its members little dreamed that they were the forerunners of a wonderful era in church expansion. The most ardent and enthusiastic members of that pioneer church could not have imagined that at the end of seventy-five years there would come into existence an archdiocese that embraced 300 beautiful churches, chapels and missions.

With the establishment of this pioneer church a new chapter in American Catholic history, therefore, takes its beginning. Identified with it in its early days were three men whose names are glorious in the annals of the Church in the United States: Henni, Heiss and Salzmann. The first two became Archbishops, the latter collected by his personal efforts the funds for the erection of the great seminary built by him at St. Francis, Wis., which has since educated over 2,000 priests and twelve bishops. Of the original edifice in which the first German immigrants wor-

shipped in Milwaukee no memorials now remain except the altar painting, which was donated by King Ludwig I of Bavaria, and the series of paintings forming the Stations of the Cross, which are said to possess greater artistic value than any church paintings in the city. Incidentally, too, we are reminded here again of the beneficence of Austrian Catholics towards our struggling Church in pioneer America. Mr. Bruce quotes a document from the Prince Archbishop of Austria, Vincent Edward, in which the latter contributes \$1,200, a large sum in those days, out of the Leopoldine fund for the erection of another church in Milwaukee, to be known as Holy Trinity, for which Dr. Salzmann was collecting while pastor at St. Mary's. A small sum is added also for the latter church. But that saintly beggar, the zealous Dr. Salzmann, whose holy importunities no one could resist, had already solicited for St. Mary's money, vestments, books and pictures from the people of Upper Austria—now so sadly stricken—before he himself left that country on July 5, 1849, for his missionary labors in the United States.

A Christian Workman's View of the Twelve-Hour Day

THE argument against the twelve-hour day, still continuing in the steel industry, could hardly be stated with more force and finality than by the uneducated worker who wrote to Bishop McConnell of the Interchurch Commission:

I am a married man and an American-born citizen, and a son of a good father who sleeps today in the South Hills and who served under Lincoln three years to help free the slaves in the South, and I am very sorry to say that the ending of the four years' war of the North and the South did not bring to a close all wars on the question of slavery. For, my dear Bishop, just as sure as the sun is shining this beautiful afternoon unless there is something done by our Government to abolish this twelve-hour-a-day in the steel industry, there will come a day when there shall be trouble hard to combat with. I pray God forbid such a trouble, but what can you expect from men who are tied down to twelve hours a day, and no chance for education, and has not time to give his soul the proper religious training that we all need to help make the world a better place to live in, these men become hardened and are hard to deal with in regards to their soul's salvation, for they have not got the time under the 12-hour system to properly take advantage of any educational move that would be put forth.

I know from my own experience that what I have already said is true, I am trying hard to live a Christian life, I love my church and I love my prayer meetings, but I must confess that when I leave my home in the morning at 5:15 and do not get home until 6:30 at night and then eat my supper it is after 7 o'clock and I am too tired to get ready for prayer meeting. Then I must be in bed at nine if I want to get even seven or seven and one-half hours' sleep, for I have to get up at 4:20 to get breakfast and take a car at 5:30 to get to work, to be there at 6 a. m.

Now what time have I to spend with my family under such a working system, where is the time for night school if I wanted to go? Of course, there are thousands in the same boat as I am. Now, my dear Bishop, I have just given you my views from the American side. Now I know that the poor foreigner needs his conditions to be changed if we are going to try to Americanize him. Believe me when I say that they are an easy class to work with and develop morally if they are used right, but they are getting wise and they know that these conditions are nothing short of slavery. They took to us Americans in the mill for relief, but we cannot say a word, for we have no one to go to for relief, that would give us any sympathy, only—if you do not like it, go somewhere else.

If they knew that I ever wrote this letter to you or anyone complaining about our conditions I would be discharged. My prayer is that you will be successful in seeing that human beings are treated as human beings and that you will still continue on to try and have the Government look into the 12-hour-a-day system that the steel corporation is the father of. There is certainly a way of securing an eight-hour day without denying a family wage to the steel workers.